DOCUMENT RESUME

ED 250 963 HE 017 595

TITLE Private Higher Education: The Job Ahead, Volume 12. 1983 Annual Meeting Talks of the American Association of Presidents of Independent Colleges and Universities (Scottsdale, Arizona, December 1983).
INSTITUTION American Association of Presidents of Independent Colleges and Universities, Rockford, Ill.
PUB DATE 84
NOTE 32p.
AVAILABLE FROM American Association of Presidents of Colleges and Universities, Ricks College, P.O. Box 723, Rexburg, ID 83440 ($4.00, quantity discounts).
PUB TYPE Collected Works - Serials (022) -- Viewpoints (120) -- Speeches/Conference Papers (150)

EDRS PRICE MF01/PC02 Plus Postage.
DESCRIPTORS Administrator Role; *Church Related Colleges; Church Role; *College Curriculum; *College Presidents; College Role; Discipline; Educational Trends; Financial Policy; *Government School Relationship; Higher Education; *Private Colleges; Public Policy; *Taxes; Values Education

ABSTRACT

Trends and issues in higher education are discussed in six papers from the 1983 annual meeting of the American Association of Presidents of Independent Colleges and Universities. In "Innovation Versus Reform in Higher Education" Alston Chase reviews trends, including citizenship instruction, the general education movement, a focus on science, emphasis on scholarship, and an elective-based curriculum and consumerism. Marguerite B. Corbally's article, "Support Your Local President," describes aspects of the college presidency, based on interviews with college staff and trustees. "Student Discipline at Christian Colleges," by Richard F. Gross, considers assumptions and principles of a Christian approach to student discipline. In "The Regulation of Private Education through Taxation," James P. Guenther examines public policy issues concerning taxation and exemptions from federal income tax for colleges, as well as the relationship between colleges and the government. "Relating Faith and Learning" by Earl J. McGrath discusses the responsibility for making values part of education and the roles of church-related colleges. Finally, Robert H. Mounce's article, "The President's Role in Church-College Relations," considers the mission of the college and church and the president's role in promoting church-college relations. (SW)

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Preface

The American Association of Presidents of Independent Colleges and Universities was founded to provide an opportunity for the presidents to exchange views and compare experiences, to examine common problems and seek answers to them, and to take formal action on matters of special concern to independent college presidents.

The following excerpt from the AAPICU By-Laws, Article II, Section 1-A, explains its membership policy:

> In general any person acting or serving as chief administrative officer of a regionally accredited independent college or university is eligible to become a Regular member of the Association.

At the annual meeting held in Scottsdale, Arizona, in December 1983, it was voted to publish the formal speeches for the benefit of both members who could not attend and others interested in higher education.

$4.00
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Published by American Association of Presidents of Independent Colleges and Universities: (Dr. Bruce C. Hafen, President; James R. Smyth, Executive Director) at Ricks College
Rexburg, Idaho 83440

Printed in U.S.A.

Alston Chase

Innovation Versus Reform in Higher Education

by Alston Chase

Alston Chase is currently a free lance writer and educational consultant. The son of an army officer, he attended fourteen primary and secondary schools in the United States and abroad before receiving degrees from Harvard, Oxford, the University of Vienna, the University of Grenoble, and Princeton. Dr. Chase has taught at Princeton, Ohio State, and Macalester. At Macalester he was also Chairman of the Department of Philosophy. Much of his writing, including his book, *Group Memory: A Guide to College and Student Survival in the 1980's* (Boston: the Atlantic Monthly Press, 1980), addresses problems facing higher education today.

"To innovate," Edmund Burke once remarked, "is not to reform." This distinction would not be new to anyone who has studied the history of American higher education during the last twenty-five years. Never, in history, has a nation put so much money and effort into educational reform with so little effect. Countless new and expensive programs--that is, "innovations"--have been introduced in the last two decades, yet during this time American education has been in nearly constant decline.

At periodic intervals, Americans have been roused over the decline of education. Each period of soul-searching has been followed by new and expensive programs designed to reverse the trend. Following each such period, the country has fallen into complacency again, only to wake later and discover that the last reforms did not work and that the state of education has deteriorated further.

In 1957 it was the flight of Sputnik, if you recall, that made Americans fear the U.S. was falling behind the Soviets in science, that led to the creation of the National Defense Education Act of 1958, and the pouring of government money into the promotion of the teaching of science. Yet the effect of this reform, studies show, was that fewer students studied science, not more. Today a smaller percentage of college students study science (excluding biology) than at any time in the last fifty years. Of students entering college today, 35 percent have not taken a second year of high-school algebra, 22 percent have missed geometry, and 20 percent have not had a year of any science; remedial mathematics courses in public 4 year colleges now constitute one-quarter of all mathematical courses taught at those institutions. At many private institutions, entry level science and mathematics courses have been diluted. Ten of the science offerings in the new Harvard Core, for example, presuppose no high school science at all.

In 1965, it was a concern that the emphasis on science was causing slippage in the arts and humanities that led to the creation of the National Endowment for the Arts and the National Endowment for the Humanities. Today the budget of the National Endowment for the Humanities is over 35 times what it was in 1966. More money, in fact, has been spent on the humanities during the last fifteen years than ever before in our history. Yet despite the fact that there are more trained humanists in society than ever, and, we are told, humanistic research is thriving, popularity of the humanities is at a low ebb; illiteracy stands at thirteen percent of college freshman and is rising. Several studies have revealed that, on average, college seniors can read and write no better than freshman; 27 percent of all college freshman have not taken junior or senior high school English, and the proportion of colleges requiring knowledge of a foreign language for admission has fallen from 33 percent to 8 percent in fifteen years.

In the late sixties and early seventies American colleges and universities made concerted efforts to make their curricula "more relevant," as it was put then, and to overcome what was usually called "cultural imperialism." Yet the percentage of undergraduates enrolled in international studies today is barely half what it was a decade ago, and the Educational Testing Service recently reported that 85 percent of college students in a national sample had flunked an examination on foreign affairs.

Whatever we as would-be reformers try to do, it seems, only makes matters worse. Despite our efforts, student achievement, by nearly every index, from fifth grade through graduate school, has been in decline. Why have the attempts at academic reform over the last two decades failed, despite our well-intentioned efforts? Is real academic reform beyond our grasp?

These are not idle questions. For apparently, once again, the peril in which American education finds itself is the focus of a national political debate, and, once again, American colleges and universities may soon be poised for

reform. Five years ago the Carnegie Foundation labeled general education "a disaster area." This provoked a round of curricular reviews and initiatives at various colleges and universities around the country. In 1980, the report of the Rockefeller Commission on the Humanities noted the humanities were in deep trouble. This accelerated the momentum of curricular review. Last spring, the National Commission on Excellence in Education, in its well-publicized document, *A Nation at Risk*, brought still more attention to the plight of American education.

As a consequence of this renewed attention, American colleges and universities are once again engaged in the process of review and innovation. A number of institutions of higher learning are now introducing new programs designed to stem the slide in student achievement.

Many of these programs seem original and attractive. But, as Benjamin Franklin observed, "we must not think we are on the road to improvement because we are making experiments." Is the academy about to embark on a new round of experiments, or is it finally on the road to improvement?

To answer this, let us see how the decline came about, and why earlier reforms failed. Let us return, briefly to the period immediately after the second world war.

At that time America had just survived a severe depression and a war for national survival. The depression brought to the surface some weaknesses of our democracy and economic system. The Veterans March on Washington, bread lines, bank holidays, the halving of the income of the average American made many question American ideals and institutions.

The experience of the war reinforced these concerns. For the war was an ideological one, and it created, in the minds of the general populace, recognition of the need to reaffirm American values and to understand better the reasons why our soldiers fought and died. The bombings of Hiroshima and Nagasaki made scholars see just how knowledge, not guided by moral purpose, might destroy the world. The test of national survival had itself galvanized the nation, bringing people together and making cooperation on campus, as well as elsewhere, more possible. The quickly rising Soviet threat, and the challenge to democracy it posed, further cemented the conviction, held by many, that citizenship cannot be taken for granted, but must be taught.

These conditions permitted post-war curriculum review committees to work in an atmosphere at once congenial and urgent. For there was a meeting of minds between those scholars on campus influenced by developments at Columbia, Chicago, St. John's and other schools pioneering new programs in the liberal arts, and who desired to build curricula that encouraged broad intellectual interests among students, and those, in and out of the academy, who had come to feel, as a result of their experience in the depression and the war, that students should be given a stronger grounding in the essentials of citizenship and character building.

This concern was reflected in the report of the President's Commission of Higher Education in 1946. This commission, which advocated making our university system more accessible to more Americans, also saw the dangers of this expansion. "Too often," that report said,

"Today's college student has acquired competence in some particular occupation, yet falls short of that human wholeness and civic conscience which the cooperative activities of citizenship requires... The failure to provide any core of unity in the essential diversity of higher education is a cause for grave concern. A society whose members lack a body of common experience and a common knowledge is a society without a fundamental culture; it tends to disintegrate into a mere aggregation of individuals."

The same concerns were expressed by the Harvard Committee that produced *General Education in a Free Society*--also known as the "Redbook"--which appeared in 1945. It enunciated a philosophy for a post-war generation which it called "general education." This philosophy called for the teaching of what might be called, following Aristotle, "civic virtue": that is (in the words of historian Frederick Rudolph), "a submersion in tradition and heritage and some sense of common bond strong enough to bring unbridled ego and ambition under control."

The Redbook was important not so much for what it advocated as for what it asked. "We have been unwilling," it said, "to lay down rigid rules for general education...the crucial point in the debate (is) the question: namely, how far a free society must accept and inculcate common standards!"

By asking this question, the authors of the Redbook were touching the central nerve of any educational enterprise. What, they were asking, is the minimum that we as educators are obliged to see is passed from one generation to another?

Any society, to survive, must have a viable culture. That is, its people must be able to work effectively together. No social institution--legal or economic--can work if the society does not exhibit some degree of unity. What holds a people together is a sense of mutual trust, shared values, and a common future: a knowledge of how their institutions work, and an adherence to codes of conduct that make their behavior predictable and acceptable to one another. Without trust, without adherence to traditional virtues, for instance, an economy based on a system of credit and rights and obligations will not work. Without shared values, the government would find it more difficult to find young people willing to serve in the country's defense. Without a sense of a common future, there is no future. Without an understanding of how our institutions work, they will not work. If individual behavior becomes unpredictable, people will lose faith in one another and in their future.

In this way culture is the deep structure of any society. The economy, the political system, the way people live in their environment, are all expressions of culture; it is not the other way around.

Yet culture is fragile and requires constant attendance. The original mean-

ing of culture was as a verb, suggesting to till, to grow or cultivate, as in agriculture. It cannot be, therefore, manufactured like a frisbee, but must be grown like a plant. It is not like the steel industry that, if sick, can be revived if sufficient investments are made in capital. Rather, it is organic, and must be nurtured. Princeton sociologist John Bonner, for instance, in his book, *The Evolution of Culture in Animals*, defines culture as "the transfer of information by behavioral means, most particularly by the process of teaching and learning."

It is this transfer of information, most particularly of values, from one generation to another, by teaching, that constitutes the nurturing of culture.

These are the reasons why, as these post-war reformers noted, every generation must reconsider the question of the inculcation of values. The Redbook's answer was an uneasy compromise between the ideal of scholarly objectivity and the ideal of instruction in citizenship. General education was to be a curriculum teaching both knowledge and civic virtue. All students not only would be asked to complete a field of concentration, but also to take courses in the history of science, literature, and Western thought and institutions. By requiring all students to take the same humanities and social science courses, they hoped to create a sense of "shared experience" sufficient to develop a social bond and some common values.

These recommendations carried with them a clear distinction between general and special education, between departmental and non-departmental courses. General education courses were to be interdisciplinary, team-taught, core courses, organizing material chronologically, and treating subjects of cultural change and value. Departmental offerings were restricted to a discipline, organizing material in accordance with the methodological principles of that discipline, and attempting to instruct students in the scholarly techniques of objective and value-free analysis.

Thanks to these reports, and others like them, the enthusiasm for general education became a national phenomenon, pursued not merely at a few elite institutions but at every kind of institution, all over the country. Throughout the country during the late forties the bandwagon of academic reform gathered momentum, a momentum propelled by a remarkable coincidence of agreement on what education should be. Although no two colleges adopted identical programs, over half the colleges in the country offered, by 1950, general education curricula which shared a definite family resemblance.

In all cases these curricula reflected an important pedagogical principle: that education affects values as well as imparts knowledge; that it is affective as well as cognitive. In the words of the Amherst College Faculty Committee on Long Range Policy, in introducing general education to that college in 1947,

"In giving a certain type of intellectual education, in striving to promote generality, the college by indirection is trying to achieve a novel end, the promotion of a certain type of character. Toward such an education the college can and should contribute to much more than merely the acquisition of knowledge. It must also teach its proper use, that a man's knowledge and skill are his only to serve the good, public and private, of the community."

In short, general education, as it emerged from the second world war, was distinguished by its promotion of both knowledge and civic virtue. The former goal was pursued by emphasis on scholarship, the principles of science and methods of scholarly inquiry. The latter goal was pursued by emphasis on a shared experience--requiring everyone to take certain courses--the examination of values and the importance of history.

But this pedagogy, which began in the forties, flourished in the fifties, died in the sixties. What killed it? The conventional interpretation of the demise of general education is that it was overwhelmed by a new surge of national populism. It was an elitist movement that was out of step with the times. In trying to teach virtue and western heritage it was guilty of "cultural imperialism," and so it was inevitable that as colleges became accessible to an increasing number of Americans the aims of general education would be viewed by students and the general public alike as attempts by the dominant culture to suppress the legitimate claims of the disadvantaged.

The unpopular war in Vietnam, according to this interpretation, made any curriculum dedicated to instruction in citizenship seem to be war propaganda, and any institutions that taught it as co-conspirators with the military industrial complex. The changes in college governance, brought on by student protests in the late sixties and early seventies, brought to curriculum committees students who were bent on abolishing all requirements. General education, being culturally parochial in its values and doctrinaire in its methods, was seen, according to this view, as simply irrelevant by most students. It was, in the end, the student demand for more "relevant" studies that brought this program down.

This interpretation contains just enough truth to be plausible but not enough to be illuminating. By 1970 general education was an elite program out of step with the times, and it was brought down by populism. But the general education curriculum that met its end at this time was no longer the general education put into place by the post-war architects. It was, in fact, a program of studies quite different from what the founding fathers of this movement intended.

To understand why, we need to take an excursus into educational philosophy.

Jose Ortega y Gasset taught that when one generation teaches its beliefs--its view of the world--to the next, the succeeding generation will not accept this view with the same conviction. Something--enthusiasm, understanding--will be lost in the process of transmission. The views of the next generation will be less sincere, less resolute. The reason for this is that, while the first generation to accept a new view of the world would have arrived at its beliefs through discovery, succeeding generations would have arrived at their beliefs

through *learning*. The second and later generations will be receiving them on authority, and what is taken on authority is less secure than what is discovered spontaneously.

As this process of transmission is continued through several generations, commitment to the original ideas will be increasingly tenuous. Eventually, according to Ortega, this process leads to a crisis. The crisis is precipitated when a generation realizes it no longer believes what it had learned. The fundamental principles on which its view of the world is based are rejected; people become filled with self doubt and lack direction. They must begin to search for their beliefs all over again. The cycle begins again when a generation, having gone through a period of doubt, develops a new set of beliefs. That is, they *discover* them, and having discovered them, hold on to them with all the tenacity and enthusiasm of the newly converted.

This theory is nothing more than an application to history, of the insight presupposed by Socrates' pedagogical technique. The first step in teaching, to Socrates, was to convince the pupil that he did not know anything, that all he had been taught earlier was false. The Socratic method was to bewilder the student, to make him reject what he had been taught, so that he might be able to develop his own reasoned beliefs *de novo*. Until the student rid himself of everything he had been taught and began the process of developing his ideas on a firm foundation, they were not really his beliefs, and they would remain uncertain.

The role of the Socratic method is to challenge unquestioned beliefs, then, not to destroy them, but to strengthen them. If they are left unquestioned, if they are passed on to the next generation as doctrines not open to debate, then over the passage of generations, they will become increasingly less well understood and more open to challenge.

Destroying the beliefs of the student, however, bewildering him, can be destructive as well as constructive. It is constructive if it is the first step to helping the student build up his own view of the world in such a way that there is some continuity between his beliefs and those of the preceding generation. The method can be destructive, however, if it simply destroys the student's beliefs. Destroying beliefs without reconstructing them produces skeptics and cynics. As a philosophy guiding a system of education, it produces a generation that can find no idea worth believing. It precipitates crisis.

The task of transmitting knowledge, or a viable culture, from generation to generation is therefore a difficult one, fraught with dangers. It is a balancing act that can easily fail by becoming unbalanced in one of two directions. On the one hand, if teaching becomes too programmatic, it runs the risk of not being education at all, but indoctrination. In this case, ideas and facts are passed from one generation to another, but not in a way so that they are fully understood or appreciated. On the other hand, if teaching becomes too dedicated to the first and negative side of the Socratic pedagogical equation, if, that is, it becomes a method for destroying beliefs but not replacing them, it runs the risk of creating a generation of nihilists.

The distance between these two extremes is not, moreover very great, and it is easy to slip from indoctrination to iconoclasm within one course. At Harvard, for example, one of the first general education courses offered was "Social Science 1, History of Western Civilization." First offered in 1950, it was intended to play the role the Redbook committee had hoped, as a means for submerging the student in his own heritage. Yet the first books students were required to read were Ruth Benedict's *Patterns of Culture*, Margaret Mead's *Coming of Age in Samoa*, and William Graham Sumner's *Folkways*. All developed arguments in favor of cultural relativity.

No doubt the instructors in this course probably hoped these assignments would play the Socratic role of challenging the students' accepted beliefs. It was also clear, however, the instructors had no intention of rebuilding the beliefs themselves. So what was intended as a submersion in heritage became, in the hands of the practitioners of the course, perhaps unwittingly, an exercise in the critical examination--and possible rejection--of social values.

Striking the balance between indoctrination and subversion is the task of any educational enterprise. I think it was quite consciously the aim of the post-war general education movement. The authors of this movement had rediscovered America, and were intent on passing this discovery to their children. At the same time, most thoughtful educators realized that in doing so they must temper authority with dialectic.

Yet the task of striking a balance was complicated. For it had to be a balance between two potentially incompatible forces. One was the popular doctrine, that advocated instruction in citizenship. This doctrine came perilously close to advocating indoctrination, and it implied pedagogical techniques--the lecture, prescribed courses, rote learning--that turned the teacher into an authority. The second force was the scholarly interest in scientific objectivity. Some faculty members were interested, to be sure, in general education because it reflected the unity of knowledge; and others had little or no interest in general education because it conflicted with their professional interests. But both groups approached the teaching of values reluctantly. Their interest was in teaching methods of analysis and in remaining neutral with respect to the outcome of their investigations. They liked those pedagogical techniques, seminars (not lectures), papers (rather than examinations), electives (rather than prescribed courses) that emphasized questions rather than answers and that did not put them in the position of authority.

There was the danger right from the start, therefore, that the popular aspects of the general education movement--its emphasis on heritage and a common experience--could become compromised by those who had to teach it.

And this is indeed what happened. The general education movement was not long able to maintain the balancing act. It was at first compromised from

within, as the content and structure of courses shifted. Team-taught lecture courses gave way to seminars or increased options, destroying shared experience for faculty and students alike. The emphasis on history was replaced by an emphasis on how scholars think. The concern for values gave way to the scholarly fear of value judgments. Often this shift occurred subtly within a course. It is not a long step to change emphasis from history to how an historian thinks, or from the teaching of ethics--deciding what is good or right--to metaethics--deciding how to decide what is good or right.

These changes began to occur as early as the late fifties and early sixties, as the values of the academy began to be affected by a new popular consciousness and an academic revolution.

In the fifteen years following the second world war, popular enthusiasm for teaching the young to be good citizens had been replaced by enthusiasm to teach them to be good scientists. The successful flight of Sputnik in 1957, as we noted, caused concern that the United States was falling behind the Russians in technology. This concern led directly to the passage of the National Defense Education Act of 1958 which, along with the earlier creation, in 1954, of the National Science Foundation, greatly increased the amounts of money available for research. The climate of confrontation precipitated by John F. Kennedy--the missile gap, the Bay of Pigs, the Berlin crisis and the Cuban missile crisis--together with his crash program to put a man on the moon, further encouraged and subsidized those in the academy who had never felt comfortable with their role as instructors in heritage and had always wanted to concentrate on research and on preparing students for a professional career.

The emphasis on science hurt general education--and ultimately all education in science--in another, less direct, way. With the emphasis on science, many faculty members complained that general education requirements were too restricting; they did not permit the serious student in science enough time to pursue his interests. They urged exceptions to the general education requirements be made for the bright students. But once these exceptions were made, the floodgates were open. There was no rationale to prevent similar exceptions for others.

When Lyndon Johnson became President and launched the war in Vietnam and the "great society" simultaneously, these trends accelerated. Motivation for specialization was greater than ever. Many humanists, worried by the emphasis on science at this time, urged countervailing support for the arts and humanities. In response to this felt need, as we have noted, the National Endowment for the Arts and the National Endowment for the Humanities were created in 1965. This parallel support produced a great increase in the number of scholars. "Of all the Ph.D.'s in the humanities conferred in the United States since 1920," reported the Rockefeller Commission on the Humanities in 1980, "more than 25 percent were awarded in the 1960's and over 44 percent in the 1970's."

Yet this influx of humanistic scholars did not lead to a revival of concern for teaching and values; rather it encouraged humanists to follow in the footsteps of their colleagues in science in their pursuit of research monies.

As colleges began to grow in the fifties and sixties, they competed with each other for faculty. College professors found themselves in demand, and went to the highest bidder. The highest bidders were usually the institutions that not only offered the best pay and appointments, but also let the candidates teach what they wanted. What they wanted to teach was their specialty learned in graduate school. The fast way to promotion for faculty was by moving. As they moved, their allegiances shifted from the institution where they taught (and where they never stayed long) to their professions. They became motivated by research, not pedagogy.

The retirement of the older faculty members who had understood the (sometimes unspoken) intentions of general education, made it less well understood. The requirement, in many general education programs, for team teaching, was resisted by the younger faculty who, feeling the specialized graduate school education had not adequately prepared them for interdisciplinary teaching, were uncomfortable lecturing in front of their senior colleagues.

In this way general education curricula began to reflect scholarly interests in specialized courses rather than in general ones, in the techniques of analysis and the methodology of particular disciplines rather than in history, and in preprofessional training rather than in citizenship. And as the distinction between general and special education diminished, so did any rationale for the former. By the early sixties, many curricula were general education in name only. It was by then only a matter of time before this would be noticed.

By the late sixties, the curriculum of the typical liberal arts college reflected the emergence of an elitist, scholarly tradition. College studies, particularly at the more selective institutions, had become intended for the best and brightest. As the boom babies competed for college entrance, many institutions were able to be more selective, and their faculties came to think it was their right to teach only the brightest students. Liberal education was no longer thought by faculty members to represent a terminal education, but to be a stepping stone to the professions and a leadership role in society.

This academic revolution had been completed before the country was convulsed by civil rights, war, Watergate and a new environmental awareness. These subsequent movements and events were moral and political issues touching the very soul of American democracy. They raised questions about the constitution, political obligation, the meaning of citizenship and the limits of the legitimate use of political power. They demanded thought and action.

The curriculum of the average liberal arts college, therefore, had become hopelessly out of tune with the national mood which these events precipitated. General education programs had become exclusively devoted to the promotion of knowledge. They were instruction in thinking, not living, in prepa-

ration for scholarship and the professions, not citizenship. They avoided crucial moral and political issues. In fact, the students were right. They were irrelevant

Unfortunately for its reputation, these curricula were still masquerading as general education. General education had become exactly the opposite from what it was intended to be, and now it was being given up as irrelevant. What was needed at this time, perhaps, was a return to the real general education. But of course that did not occur to the reformers at that time. Instead, they dismantled the vestiges of the old curriculum and embraced, as new and innovative, the older system of electives. This "new" elective system offered limitless options for the faculty and students and removed the last obstacle to the unrestricted growth of the curriculum. It permitted the college to become the supermarket, supplying courses on demand. Higher education moved from the scholasticism of the sixties to the consumerism of the seventies.

The decline of general education was, as we have seen, in part the result of the hostility of the academic community to the social goals of the movement. But also, less directly, and more fundamentally, it was a consequence of the growth of American wealth.

"Superfluous wealth," said Thoreau, "can buy superfluities only." He might have added that if we can afford to have everything, we need not decide what is superfluous and what is not. Rules, in particular, as they restrict choice, would seem irrelevant to those who do not feel compelled to limit their options. The growth of wealth, therefore--both off campus and on--made anything that limited choice seem undesirable and unnecessary.

Throughout the sixties and into the seventies the growth of American affluence powered the engines of fragmentation of society and higher education. It dimmed the perception of the need for values and cooperation. It strengthened the role of television as the purveyor of a redundant materialism that has impoverished and trivialized the national experience and reduced all sense of shared values to the marketplace. It was the ready availability of grant money--from defense contracts and newly formed government foundations--that encouraged faculty to pursue research at the expense of teaching. It was the growth of their portfolios through swelling enrollments and a good economy that tempted colleges and universities to substitute more expensive curricula--such as seminars and electives--for the less expensive curricula--such as lectures and core courses. Finally, it was due to the large amounts of money that poured into our educational system over the last three decades that caused educators to believe they could and should teach everything, that colleges should become cafeterias and that anything that restricted choice--such as general education--should be abandoned.

Consumerism characterizes the times in which we now live. All colleges today, to a greater or lesser extent, are affected by what David Reisman has called the "consumerist onslaught": the new ethos of education in which colleges and universities see themselves, no longer as repositories for knowledge and values, but as businesses, selling a product to customers. In this new era, marketing strategies determine curriculum development. Many of these strategies center on pleasing the customer (who is always right), by permitting him to study what he wants. "It does not matter what you teach a boy," said Mr. Dooley, "so long as he doesn't like it." The consumerist college today follows the converse maxim: "It does not matter what you teach a person so long as he or she likes it."

The consumerist college, therefore, is wedded to the idea of maximization of choice. This is translated into a policy of encouraging an elective curriculum for students and "academic freedom" for faculty, in other words, permitting students to study what they want and teachers to teach what they want.

Unfortunately, this new kind of strategy means fewer students will learn the basic skills of reading, writing and computation. It means that new and useless courses and programs will be added to the curriculum according to the whims of the marketplace. It means that the curriculum, lacking any principle of organization whatsoever, will encourage the fragmentation of intellectual and social experience. And it means that students, propelled by career anxieties and counseled by highly specialized faculty, become more narrowly vocational and preprofessional in their interests and attainments in each succeeding year.

Given these trends it is not surprising the morale of students is affected. Rather than fostering a sense of shared purpose, the college experience today tends to increase among undergraduates a sense of moral isolation. As Arthur Levine notes in his recent book *When Dreams and Heroes Died*, campuses today are characterized by "meism." Students have, his empirical studies show, "a sense that things are falling apart...to escape an inhospitable world, students, like much of the rest of the country, are turning inward. For many," he continues, "the one remaining refuge is 'me.'"

In this atmosphere of *anomie* it is not surprising that, for instance, the percentage of students who come to college to develop a philosophy of life has declined 29 percent in the last decade, that only one in seven undergraduates considers political activity very important, that seven out of ten undergraduates today believe that "apathy" best describes the atmosphere on campus, and that, according to another recent poll, when asked what is the major issue on campus today, a majority of students across the country listed, "parking."

At the same time, students today, although better off materially, are more anxious and pessimistic than their earlier counterparts. Carnegie Foundation surveys show that throughout the seventies, students became increasingly pessimistic about the country. Many seem to think they are, as Levine puts it, like passengers traveling first class--on the Titanic.

In their pessimism and inward retreat, student attitudes simply reflect the trend in the country as a whole. There is a growing sense that we are headed for disaster. As the attention paid to

the movie "The Day After" demonstrates, American minds today seem riveted on Armageddon. "Not for thirty years," George Kennan wrote recently, "has political tension reached so dangerous a point as it has attained today...we are all being swept along, in our fatuous pride, by currents we do not understand over which we have no control...."

"If present trends continue," said the Global 2000 Report to the President in 1980, "the world in 2000 will be more crowded, more polluted, less stable ecologically and more vulnerable to disruption than the world we live in now."

And so on, and on. This is the rhetoric on which our young people now try to hang their hopes and ambitions. And regardless of the real dangers that now threaten us, this pessimism feeds on itself. It is in part the product, not of a consensus concerning our problems, but of our very inability to reach such a consensus. As a nation, it seems we can only agree to disagree. There is a growing fear that Americans have lost the ability to cooperate, and through cooperation forge national policies for constructive ends. As Jimmy Carter said in his farewell address,

"Today, as people have become ever more doubtful of the ability of government to deal with our problems, we are increasingly drawn to single-issue groups and special-interest organizations to ensure that, whatever else happens, our own personal view and our own private interests are protected. This is a disturbing factor in American political life. It tends to distort our purposes because the national interest is not always the sum of all our single or special interests. We are all Americans together, and we must not forget that the common good is our common interest and our national responsibility."

Yet there is no clear sign Americans possess the will or ability to heed Jimmy Carter's advice. It is therefore no wonder that, as Lester Thurow says (in *The Zero Sum Society*), "At the end of the 1970's our political economy seems paralyzed. We have lost the ability to get things done."

What is disturbing is that this fragmentation and national impotence shows signs of being not merely a phenomenon of passing social significance, but rather part of a cultural breakdown. As Henry Fairlie noted not long ago, there has come to be "a lack of any broad sense of America in the culture." American culture, it seems, is withering away. There is a decline of understanding of our country's past and the working of her institutions. With the loss of a sense of history has gone a lessening of faith in the future. The failure to understand the roles others play in society has created a deepening distrust between people. The social fabric has been rent by the loss of any sense of shared purpose and common welfare.

This, surely, is the source of the nation's and the students' pessimism. As our institutions no longer work as they should, we feel increasingly at the mercy, as Kennan put it, of forces beyond our control. Individuals--like the students mentioned by Levine--are driven by the desire for self preservation to place their interests over others' and to retreat to narrower perimeters for safety. This propels a vicious circle, as the breakdown of social cooperation encourages selfishness which in turn makes cooperation more difficult to achieve.

The destruction of culture represents the failure of education. For culture is, as we have seen, the transmission of information, most particularly by the process of teaching and learning. All institutions that have a role in formal or informal education--the family, television, government, school, college and professional training--are custodians of culture, and if culture breaks down, these institutions have failed to function as they should.

The Chairman of the President's Commission for a National Agenda for the Eighties wrote, in his introduction to their report, that

"A concern with 'the American Spirit' has become a national preoccupation as we enter this decade. For many, the depression of spirit results from the tendency of many citizens to devote themselves entirely to the 'private morale'...according to some opinion polls, private citizens tend to feel that their own lives have reasonable prospects but that society is collapsing. In some of the panel discussions, therefore, Commissioners have reached for archaic language that was common to the tongues of founding fathers like Benjamin Franklin. They call for attention to public or civic 'virtue.'"

Paradoxically, the promotion of civic virtue was precisely the goal of general education.

It is clear that the condition of society today, and the present need for educational reform--as opposed to innovation--demands a return to at least some of the goals and policies of general education. Reversal of the trend to the atomization of America must begin by rededication of our educational institutions to the promotion of civic virtue.

In fact, there does seem to be a consensus in academe that higher education is in need of reform. But there is no move, that I can discern, to bring back general education. There seems instead to be agreement that such a move would be "turning the clock back." Nor, moreover, is there any attempt to consider the question posed by the Redbook. The questions of civic virtue--the questions most apposite to society today--remain forgotten by the new generation of reformers.

Instead, most current curricular change follows one of two approaches. The first I shall call the *ad hoc* approach; the second the scholastic approach.

To advocates of the *ad hoc* approach, "general education" has no fixed meaning. Reformers do not attempt to formulate a complete philosophy. Instead, they proceed step by step, on the basis of the give and take of compromise at committee and faculty meetings. A typical exponent of this approach is Dr. Jerry G. Gaff, coordinator for the Project on General Education Models. "General education," he says, "...has several definitions, and...each person has a legitimate claim to his or her view." Each college's program, suggests Dr. Gaff, may be entirely unique to that institution, and "should be designed to effect change through evolutionary, piecemeal action."

Typically, this approach is one where the college *adds a new program* as an option. Students may decide to take the general education sequence or choose not to do so. Examples of this approach are the Yale Directed Studies Program and Wesleyan University's general studies sequence. Many, many other colleges have similar programs.

The *ad hoc* approach is not an alternative to present consumerism on campus. It is part of it. The advocate of this approach either offers general education to the student as an option, or has no guiding rationale, no philosophy at all. He is following academic change wherever it will lead him.

The scholastic approach to reform is the analogue, in higher education, of the "back to basics" movement now popular in some high schools. It is an attempt to improve undergraduate education by emphasizing conceptual skills and value-free methods of inquiry. It is concerned neither that the student acquire substantive knowledge, nor what values--other than those associated with scholarly inquiry--are imparted. Its orientation is analytical and methodological, rather than cultural and historical. Its aim is to teach the student reading, writing and computational skills and knowledge of scientific method. Just as there are many ways to skin a cat, however, so are there many ways to teach basic skills and scholarly methodology. So the scholastic approach, like the *ad hoc* one, is not concerned with curriculum content. We cannot say whether students should study the western Judeo-Christian tradition, the African tradition, the Moslem tradition, or the Spanish-American tradition, but we can say any student should possess the skills to study the tradition of his choice.

The new Harvard Core curriculum is an example of this approach, which is increasing in popularity. The Rockefeller Commission's recent report on the humanities also promotes this kind of curriculum. Its popularity is not hard to understand. It is a direct attempt to cope with the alarming rise of illiteracy among college students. Being value neutral, it cannot be accused of cultural imperialism; emphasizing scholarly methodology, it pleases faculty and fits well with their research interests; by placing emphasis on the forms of inquiry rather than substance, it avoids the necessity of making hard decisions about what ought to be taught; by making a gesture in the direction of a core or central residue of knowledge, it placates those who want a return to general education.

Despite the obvious reasons for its popularity, however, it is fundamentally flawed. For in emphasizing scholarly skills and faculty and student choice, and in avoiding history and culture, it is not a return to general education at all, but a return to the preprofessional emphasis of the late sixties. It is a return to the very curricula students at that time rejected, with good reason, as irrelevant. It focuses exclusively on the cognitive approach to learning and ignores the affective. It avoids commitment to any but academic values. It is general only in the sense that it is designed to placate all faculty research interests.

In short, paradoxically, and contrary to what their exponents might think, the two forms of reform now on the academic horizon are both attempts to hold the clock back. Both are ways to perpetuate consumerism. One is designed to please students, the other faculty. In their ambivalence they seem to reflect the present confused state of thinking in higher education more than they show us a way out of it. For what they do not offer is any unifying principle that would give coherence to change and that would provide a goal for which any institution, contemplating reform, might aim. "There are, " said Thoreau, "a thousand hacking at the branches of evil to one who is striking at its root." Reformers today, by these approaches, are striking at branches. What is needed is a formula for striking at the root.

That recent attempts at reform reflect consumerism, rather than counter it, demonstrates that the academy is suffering from the very ill that it is expected to cure. Strong centrifugal forces are paralyzing our society: forces, to be sure, to which our educational system contributes, but also forces by which they are influenced.

These forces, in turn, are powered in part by the presumption--real or imagined--of wealth. Only one thing created the popularity of the philosophy of options, and only one thing will defeat it. True academic reform is still not seriously contemplated today because most still believe it is not necessary. As long as faculty think they can teach what they want, they will insist on the right to do so. As long as colleges believe they must maintain a variety of programs to attract their share of students--and believe that funds for these programs will be forthcoming--they will continue to do so. True reform, in short, will occur when there is a general perception that the limits of America's wealth have been reached, that consolidation of higher learning is necessary and that a philosophy of education that makes a virtue out of this necessity is desirable.

Sometimes less, not more, is better. The current crisis in higher education is that our country needs, for its survival, a renewed sense of mission and shared values, and the liberal arts, whose role it is to help provide this, are not doing so. To do so, they must embrace the idea of limit, and direct their energies, not to adding courses which promote our differences, but to designing curricula which further a sense of sharing; not to increasing options, but to building an environment more conducive to learning and living; not to designing projects emphasizing the uniqueness of the present, but to instructing us in the uses of the past; and finally, not to eschewing value judgments, but to making them with conviction.

Clearly, therefore, the only reforms that have any chance of success are those that are attempts to answer the Redbook's question. For it is in answering that question--how far a free society can and should go to the inculcation of common standards--that a university or college will come to grips with the problems that now afflict us. Until our institutions of higher education face this problem directly, they cannot hope to heal themselves or society.

The problems of academe are therefore both symptom and cause of the present cultural decline in America. What

happens to America depends, in part, on what role the liberal arts play in shaping its future. Yet conversely, the role the liberal arts play in America's future depends on what happens to the country. Here we seem to be faced with a dilemma. As Robert M. Hutchins noted in 1936, "A strange circularity afflicts us. The state of the nation depends on the state of education; but the state of education depends on the state of the nation. How," he asks, "can we break the vicious circle?"

Hutchins' own answer was that "We can do so only if some institutions can be strong enough and clear enough to stand firm and show our people what the higher learning is."

This, I think, is still the best answer.

Marguerite B. Corbally

Support Your Local President

by Marguerite B. Corbally

Marguerite B. Corbally is a member of the National Commission for Strengthening Presidential Leadership sponsored by the Association of Governing Boards of Colleges and Universities. In 1977, Mrs. Corbally completed a study of the roles played by spouses of college and university presidents. The study, supported by the Eli Lilly Foundation and by the Institutional Leadership Program of the Mershon Center of Ohio State University, resulted in her book, *The Partners: Sharing the Life of a College President* (Danville, Illinois: Interstate, 1977)

The personal side of the presidency is a large and complicated subject. I can only touch on a few aspects of it tonight. In the past many have avoided exploring this topic because it enters sensitive areas and because no easy or all purpose solutions apply to every president and family. Each of us has a different reason for being in the job. Each of us brings different skills to the job. We have different energy levels. Our determination to solve problems, our willingness to participate, our willingness to sacrifice and to make choices are highly individual. All of these things dictate the terms of our employment. Some are reluctant to discuss problem areas for fear of frightening off good people. I argue that the good people can't be frightened off and that we must enlist the support of those who have an interest in the success of the presidency.

The presidency is not an easy job to live with. However, if we are to attract and keep good people, I believe it is important is to be candid about the demands of the position, knowledgeable the possible adjustments, and to provide an atmosphere where trustees, presidents and spouses can search for their own adaptations.

You will find I tend to speak of presidents as men and spouses as women. It is difficult to include his/hers everywhere so keep in mind that I know there are many female presidents. In fact women presidents and their spouses have problems which are just emerging and which help illuminate the problems of wives of presidents.

Participating in the Carnegie Study enabled me to update my experience and observations. I was sorry to see that attitudes had not changed very much in ten years. My admiration of presidents and their wives and the work they do was confirmed as was my criticism of the system within which they live and work. We found many second-level administrators refusing to consider presidencies: some because their own jobs appear more satisfying and some because of the problems and pressures accompanying the presidency. I am not naive about the possibility of changing the system, but I believe that if we understand the system we can adjust to it more easily. If each of us does his part, the system may eventually respond to the efforts we make on behalf of those who will follow us. I also think it unlikely we will lengthen terms of office appreciably, but we can help presidents to be more effective while they are in office.

In the summer of 1981 the Association of Governing Boards of Universities and Colleges (AGB) received a grant from the Carnegie Corporation of New York to study ways to strengthen the presidency in meeting the needs of higher education leadership in the 1980's and 1990's. The project is being directed by Clark Kerr with David Reisman as special consultant. As AGB president Robert Gale said, "Today, as never before, the turnover rate among college and university presidents is alarmingly high. The president's job is extremely complex and will probably become more complex in the coming decade." Trustees need information on ways to nurture, strengthen, and support the presidency. The proposal ex-

pressed the concern that "presidents are no longer leaders, but rather are managers reacting to events rather than shaping them and that the position attracts men and women of limited rather than bold vision." Now, this accuses all of you of having narrow vision. There is so much room for debate here that I'm not going to even get into that. I just want you to know the scope of the study will include these concerns.

A commission of seventeen members composed primarily of administrators, trustees and former administrators was appointed. Under the leadership of Clark Kerr many of us interviewed other administrators, trustees, spouses, government officials, and faculty from schools of every size and description in every part of the country. Hundreds of interviews were conducted probing all aspects of the presidency. Originally, the project was to be completed by December 1983. It was soon apparent that more time would be needed and now the completed report will be presented to the Association of Governing Boards in the fall of 1984. There will be three publications. One by David Reisman is a detailed study of six institutions. Another is being prepared by Clark Kerr and Marian Gade on the findings of 600 interviews presents descriptions of the varied situations which occur frequently across the country. The third is the report by the commission members concentrating on their judgments regarding the current situation and listing what improvements they consider to be appropriate. So, while I cannot report to you on the findings of the commission, I can share with you my own observations and ideas regarding some changes I think must be made.

The interviewers had similar experiences. Almost everyone we called was eager to help. Some of the people I talked to went to a great deal of trouble to make themselves available, leading me to think that concern on the subject is widespread throughout the profession. Those interviewed were candid and generous with their time and we appreciated their efforts to be helpful. The attitudes I encountered varied only in the degree of hopefulness that changes might be wrought. These hopes usually included references to trustees. Most displayed acceptance of the system while recognizing the difficulties and the need for improvement. All interviewers heard many comments regarding the effect of the presidency on private life.

As you know, it is impossible to speak in specifics because no two schools are exactly alike, yet there are some aspects of the presidency which are of universal concern.

Always a full-time job, the presidency has become increasingly complex in the past twenty years. Anyone of us could chart societal changes which have been reflected on our campuses. Change occurs on campus only after prolonged debate which reverberates throughout the community. Free speech, tuition increases, draft evasion, Black studies, equal opportunity, Title IX, co-ed dorms, rock groups, drugs, guns, explosives, arsonists and many other topics have meant work and sleepless nights for presidents and their wives. The rebellions of the 60's and 70's have calmed, but we are still repairing the damage done to the image of higher education. Other outgrowths of recent years are constituents demanding a greater voice in decision making, faculty unionization, sunshine laws, federal intervention, litigious dissidents, state boards of higher education, state systems of higher education, all diluting the power of the president while demanding his attention. Many current issues would be less wearing if you could leave them at the office but this job goes with you wherever you go. Office hours are followed by cultural, social or sporting events where you are still the president, answering questions, calming fears, "showing the flag." Your home is the scene of weekly if not daily events for the benefit of the school where these same subjects are discussed. Members of your household who venture out into the community will not return without having received at least one reminder of who you are followed by a hint as to who they ought to be. Your responsibilities are awesome and constant.

Few presidents experience job security. Most are conscious of the fact that they might not be the one to decide when they will leave the job. I learned that abrupt firings are becoming more common. Some commission members expressed alarm at the situation as there seems to be little basis for many of them. The system of higher education you serve does not appear to support you at all. Preparation for the presidency is vague and uncertain, sometimes resulting in poorly prepared candidates. Little thought is given to an essential transition period which can become brutal and unnecessarily prolonged. Some make fatal mistakes in the first months. Many errors are made by search committees. That process too needs reform. Once in the presidency the ways out are few. We make poor use of former presidents. Retirement income can be jeopardized by the many moves made from one retirement system to another. Most will find it necessary to leave the community they have been living in--bearing the cost themselves. These and other concerns lead some men to stay in the job too long. I heard many warnings on that subject, too. The question of what becomes of former presidents takes on new interest when we realize that presidents are younger today. The study showed that the presidency tends to come in mid-career rather than near the end. One fourth of those leaving the presidency accept another presidency. One half return to teaching or private enterprise. One fourth retire completely.

Harold Stoke wrote that "a man who enjoys the presidency is not very successful and those who are successful are not very happy. The explanation is hidden somewhere in the philosophy of power. Those who enjoy exercising power shouldn't have it and those who should exercise it are not likely to enjoy it. One thing is clear; colleges must have presidents and it makes a great difference who they are." Also present here is the reminder that being president of a college or university is serious business and not a position one should expect to be fun.

Another point kept coming up in the interviews. Almost everyone I spoke with mentioned the necessity of achieving "fit" in selecting a president yet no one could describe the elements of "fit." They just knew it was supposed to be present. I spoke to a few men

who had surprising enthusiasm for their jobs. All but one had been in their jobs for fifteen years or more. They had the usual list of problems but displayed unusual vitality for attacking those problems. Each could tell me exactly what his wife does to assist him in his work. In every case the man had a prior philosophical commitment to the special mission of his school. In addition, each board of trustees had known precisely the kind of skills they were looking for and searched until they found the man with the right combination. When they found him they recognized that no one else would do and took steps to make and keep the position attractive. I concluded that I was seeing the results of proper "fit." When a job calls for the kinds of things a man feels he does best, a source of energy seems to be tapped which might be lacking if that man were in a different school which didn't draw on those skills. None of these people was looking for a career change and made the change only when it was clear the school needed him and no one else. Some candidates just want a presidency--any will do. They allow their names to be put on every list. Many search committees do not understand the refinements of "fit" and will take anyone who has the right papers, the right look, and a firm handshake. I have heard presidents described as if they were interchangeable parts and could be moved from school to school to do their work. I think we must discourage that notion.

One of the men I interviewed told me about troubles with his family, exhaustion, the need for renewal, not having enough time, constant travel; but he admires his board, his students, faculty, staff, community and the mission of his school. As he said, "I am underpaid, but I love my work. Still, I wouldn't have done this for any other school for a million dollars." Now that's "fit."

Everything which affects you affects your wives. Every pressure in your office is felt in your home. The presidency has great power over our personal lives. It dictates how our time will be spent and with whom. When we took our marriage vows they should have read, in sickness and in health and in the presidency. The expectations we have of our marriages often conflict with the expectations of the presidency. Each brings serious obligations and responsibilities. How can any of us choose which is more important? We try to serve both, but difficult choices are often forced upon us. Institutional concerns influence personal decisions. It is a good life but not an easy one. It is a life of service requiring the commitment of the entire family. The official calendar usurps birthdays, anniversaries, and family events, even holidays. When there is conflict the school usually wins. Each year presidents officiate at commencements while their children graduate from schools a few hundred miles away. Such occurrences become common for us. Your grown children have been scattered across the country by the moves necessary as you pursued your professional goals. Almost every man I spoke to expressed concern for his children and some of the experiences they had as a result of his work. Every woman I spoke to expressed concern for her husband's health.

The responsibility for their adjustment to the demands of the presidency has fallen to the women alone. The message has been--from all sides--"You are pretty lucky and it's time you started counting your blessings." If they fail, or are dissatisfied with the adjustments they achieve, it is somehow their own fault. If they succeed they will receive no credit for sacrifices they may have made. It will be assumed that anyone with their advantages and opportunities could do the same. We are expected to be perfect and make it look easy. Well, we can't do it without your help and the help of the trustees. The majority of us live from day to day hoping we have made the right choices, knowing there will be new ones tomorrow and that we have only our own judgment to guide us. Our perspective sometimes goes askew and we need help retrieving it.

Your wives are a lot like you. They are well-educated, dedicated, ambitious and, like you, aware the environment in which they live and work has changed in recent years. Women today have a different view of themselves and their responsibilities. Even women of my age whose children were reared before the women's liberation movement gained strength expect different things of themselves than did their mothers. As a result, many are reluctant to accept the traditional role as the devoted volunteer who will make her time and her home available to the school.

More women today are prepared for and expect to have professions of their own. Some believe they are poor role models for other women on campus if they aren't juggling home and job. Some like the sense of security having their own paycheck and retirement plan gives them. Some are gifted people, dedicated to their own profession. Some simply want evidence that they are using their time and their education well. Whatever their individual goals and dreams, their feelings need to be considered and consulted more often than they are at present. With the help of the president and the board of trustees, many wives have been able to redesign their involvement in school activities. Still the majority of the women are giving many hours every week to the school--even those who have full time paid jobs of their own cannot escape. Many found the demands of a paid job were incompatible with the demands of the presidency and were forced to give up their own interests.

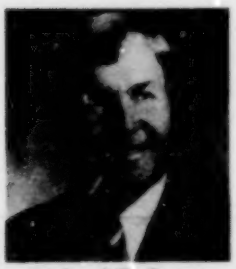
Too many women are working for the school without adequate help. Many feel a need to substitute their own time and energy for the lack of staff and funds. Some are cooking, cleaning, planning, shopping, chauffeuring, pouring tea and washing dishes and, like their husbands, are too proud to complain. When not entertaining for the school, they are raising funds, recruiting students, promoting the school and their husbands in the style of a first rate public relations person. Some wives who are reluctant to become involved would do so if the role were clarified and their help enlisted.

Ways can be found to meet the needs of the couple and the school but only if the inevitability of the relationship between the trustees and the couple is understood. The involvement of the board is essential but efforts to reach them have been discouraging. Most carefully avoid the subject of the per-

sonal side of the presidency. Some pretend understanding in order to discourage conversation. Others believe they understand and the result is the same. Trustees must be persuaded that they have both some responsibility for easing the pressures and the ability to do that. A few appear willing to listen but they want to hear a simple list of rules for dealing with the problem. Since there are as many solutions as there are participants, talking to each other is essential. I think if the wives heard the trustees express their own concerns and goals for the schools and the wives understood ways they could be of help they would be even more willing to serve. Some could give less time to the school than they do now and be more effective because their goals would be clear. Most of the wives feel the board is responsible for the way they live and work, yet have little or no opportunity to discuss objectives, working conditions, or benefits. Because of the president's need to protect his relationship with the board, it is understood that he prefers all communications with them go through him, but this then makes him appear to be the obstacle to her receiving the help she needs. This perception is not beneficial to a marriage relationship. To the degree that trustees reject any sense of responsibility for the personal welfare of the family, the pressure on the president is increased. When a board anticipates the needs of the president and his family and takes steps to satisfy those needs, they ease the president's burden and reassure him about the kind of care he is providing his family.

I have barely touched on the subject of good trustee-bad trustee, but I heard a lot about both during my interviews. I heard of trustees who have little understanding or sympathy for higher education and the politics of the campus. Some use the board to further their own private interests. We all hope trustees will place the interests of the school above personal concerns. Many trustees are not living up to their responsibilities. Many questions were raised regarding *their* vision, *their* leadership ability and *their* effectiveness. While we are examining the kind of president we will be needing in the future, we need to redefine the role of trustees, and strive for better selection and preparation of board members.

It is a proud profession, full of wonderful people. Each of us must participate in improving the environment for those who come after us. It is essential that we strive for understanding of the human relationships involved and communicate sensitivity, caring, and responsibility to each other. Each of us must listen and each of us must have a chance to be heard.



Richard F. Gross

Student Discipline at Christian Colleges

by Richard F. Gross

Richard F. Gross is President of Gordon College in Wenham, Massachusetts. He was appointed to this position in 1976. Prior to becoming President, he served at Gordon in other capacities including Executive Vice President and Dean of the Faculty. Dr. Gross received his A.B. from Wheaton College and his M.A. and Ph.D. from Michigan State University. Throughout his career, he has served in many professional assignments and currently is on the board of directors for both the Christian College Consortium and the Northeast Consortium of Colleges and Universities in Massachusetts.

I intend to focus attention on some assumptions and principles which form the foundation for a distinctively Christian approach to discipline. I suspect much of what I say will apply to any institution, but I hope some distinctive aspects of my remarks will apply particularly to colleges committed to being biblical in their character.

Let me first mention some basic assumptions I think are essential to this topic. The first is self-evident--authentic community life and achievement of agreed-upon purposes within an institution necessitate both internally and externally imposed restraints or discipline. Our community life both enhances and restricts our personal and collective freedom, so there needs to be an element of self-discipline on the part of all of us--faculty, students, and administration--if we are to enjoy the freedom which flows out of our collective life together. This is elementary but it is not always understood. It is certainly necessary if our life is to proceed in an orderly fashion and if we are to achieve the agreed-upon goals of the institution.

The second assumption is that biblical principles dictate a higher order of community life for Christian institutions. If we are interested in applying scriptural teaching to our life together,

a higher order of life is dictated which is basic to our perspective on discipline. More specifically, the scriptures teach us that the body of God's people, a Christian community, has to do with being related to one another and being dependent on one another. We are taught in the scriptures that we are "members of one another." If you think deeply about that, it has significant implications for the nature of our community and for the way we approach student discipline. We are our brother's keeper. If one member suffers, all suffer. The profound implications of these teachings have to do, not just with discipline, but with the nature of our relationships, the place of hierarchy in the institution, and a whole host of other elements of our life together.

So a special order of community life is dictated by those institutions which are seriously interested in being distinctively Christian. If that is the case, then a live and let live attitude, which is very typical of some of our campuses and the students we deal with, is not appropriate; it's antithetical to a Christian view of community we are seeking to develop in our institutions. From this, it follows that discipline is the responsibility of all the constituent elements in our institutions. Too often we have said, "This is the responsibility of the people in student development." But if we accept the higher view of community life, then certainly all of us must assume some responsibility for the discipline within the community (and I'm not just talking about student discipline). Unfortunately, too often infractions occur in the academic area, but the faculty are the first people to shy away from any involvement in discipline. We spend too little time talking about the implications of that in the academic area.

The third assumption is that institutional standards of behavior ought to reflect the vision or ideal of the college. This is true for any college, but it is more important for those of us who claim to have a biblical foundation for our colleges. Certainly, the ideal we envision ought to reflect biblical principles and tradition of our institutions. The character and commitment of our student body are critical factors in that vision. It has always been somewhat of a puzzle to me that those institutions which claim to be more distinctively Christian--those that seem to have a higher percentage of committed Christian students in the student body--always seem to be the most restrictive with respect to their standards of behavior. I'm not sure that makes much sense. If we gear our standards to reflect the nature of our student body, which I think must be the case, we ought to give Christian students more freedom. At least, I for one would propose that a more heterogeneous student body probably calls for a closer look at our standards of behavior and that the more homogeneous our student body, the more latitude and freedom we ought to accord them. Too often we establish standards which reflect the behavior of a minority of our students. I do not think this reflects the vision or ideal we hold for our institutions. We must set a higher standard and deal with the atypical minority of students as special cases.

This setting of standards in the context of the institutional vision is not an easy thing to do. We do not spend enough time, in my opinion, in the process of developing standards through adequate reflection in the light of the foundational principles of our colleges. Fifteen years ago at Gordon College, we first developed the standards we currently have, and about every three or four years we have gone back to look in a reflective way at the foundational principles upon which they were based. Consequently, we have a refined statement of community expectations which has developed over a number of years. Too often we simply say, "What should our standards of behavior be?" rather than, "What is the ideal of the college?" and let our standards flow out of that.

Let me read you just a paragraph or two from our student handbook, which is an effort by the student development staff to reflect the vision we hold.

Gordon College has chosen the more difficult and exhausting approach to discipline; that of looking beneath the surface of each misbehavior and balancing mercy and justice as opposed to glancing superficially at situations and applying law and order. In God's relating to us, we know that judgment day is coming, yet we also recognize that God, indeed, loves us and wants to be merciful. His love seems to have a built-in accountability factor and His judgments a motivating compassionate factor. We know that He is for us and that His discipline is one of the ways in which He exhibits His faithfulness to us and produces fruit in us.

The College seeks to reflect that dual nature of God's character in our disciplinary decisions to the best of our ability and understanding. We essentially want to maintain a balance between severity and kindness, harshness and tenderness, conservatism and generosity, striving for what is appropriate for each particular situation. Viewing love and justice as two sides to the same coin, we try to keep that coin spinning on its edge so as not to apply sanctions that are overly soft, which would minimize personal responsibility, or overly hard, which would only produce resentment. Perhaps this coin could best be thought of as fairness.

This passage, an introductory statement to the whole notion and discussion of discipline in our student handbook, is an attempt to reflect the character of our institution and the vision we have for ourselves.

A fourth assumption is that discipline is a means to an end. The college or university must decide what end or purpose discipline is to serve. Too often we fail to ask this fundamental question. Is discipline to prove something to our constituency regarding the character of our institution? Is it to make an example of students so as to maintain some semblance of purity within our community? Or, on the other hand, is it to achieve the specific goals of the institution and, more particularly, to develop a greater independence, maturity, and self-control in our students? In this respect, I would like to suggest the concept of *in loco parentis*-- often the focal point when we talk about discipline--is very often misunderstood. The concept of *in loco parentis* suggests an institution stands in place of parents. If that is the case, our task is to find ways to help our students become increasingly mature and independent. My task as a parent in relationship to my sons is to work myself out of a job--to encourage them to be independent persons and depend less

on me and more upon themselves. The ultimate goal we are striving for seems to be a matter of self-control rather than control by the environment or the institution. Self-control, as Saint Paul tells us, is one of the fruits of the Spirit.

This leads me to a fifth assumption. Internally or personally imposed discipline is preferable to externally imposed discipline. Again, I want to refer to a biblical principle here. The scriptures talk about the weaker brother and the stronger believer. If I understand the teaching regarding the weaker brother, it is the weaker believer who needs more restrictions and limitations, who needs to be, so to speak, propped up more by the environment around him, and supported by the people within the community. We need to recognize that. But it is the stronger believer, according to the scriptures, who voluntarily places limitations upon himself to achieve the greater good. It is the stronger Christian who has the freer and the clearer conscience to act and behave. It is the weaker Christian whose conscience dictates a more restrictive range of behavior. We need to create institutional customs which encourage people to move from being weaker brothers to stronger believers. Thus, we ought to strive for internally or personally imposed discipline rather than that which is imposed externally by the institution. Internally imposed discipline, self-discipline, self-control, is preferable because it reflects an act of the will based upon a commitment rather than simply mere conformity to the expectations set by an institution or another person. Our ultimate accountability is to God. The encouragement to move from dependence to independence--from externally imposed behavior to internally based choices--is the best way to prepare students for life beyond college. This is a teaching, modeling, experiential approach to developing Christian maturity.

Externally imposed discipline stresses the individual's relationship with the organization rather than looking at the person and saying, "What is it inside of me that causes me to believe and act as I do?" The dean of our chapel at Gordon, Harold Bussell, has recently written a book that has attracted a lot of attention. The title of the book is *Unholy Devotion: Why Cults Lure Christians*. One of the basic points he makes is that many Christian students are susceptible to cults because they have been conditioned to have their thinking and behavior determined by someone else rather than being able to act on their own as independent, functioning persons. We have all seen examples of this, where people conform blindly, without thinking through the implications and motivations of their behavior. Again let me quote from our student handbook:

Any discussion of accountability necessarily begins with self-discipline. As you mature into adulthood, you need to become less dependent on rules to govern your behavior and more dependent on your own ability to discern what is right, independent of peer pressure and external props. At the same time, our disciplinary process is based upon personal integrity, your willingness to practice self-control.

Another assumption is that discipline in a community is both collective and individual, and there is a significant relationship between the two. I believe the institutional ethos, the college climate, the press of the institution, is a significant factor in setting expectations which ultimately determine behavior of individuals. So we need to stress this internal discipline--which we all need to exercise in our lives--that often reflects the larger collective environment of the campus. The culture of the college gives signals to individuals as to how they ought to behave. So the institutional climate, the level of expectation which is set, the attitudes of the leaders strongly impact individual discipline.

One last assumption. Students, though sometimes reluctant to admit it, want the college to have high standards and to hold them accountable. They sense the need for personal and institutional discipline. We know this from our relationship with our own children. In spite of the way they test us and are defensive about some of our efforts to discipline them, when we get down to the bottom of things and they express themselves honestly, they really want high standards, and they expect us to hold them accountable for their behavior. Students choose our institutions, particularly the institutions that are members of this organization, because of our high standards. Students respect a college which has high standards. We fail ourselves and our students if we do not set forth a high vision for individual and collective behavior on our campuses.

Let me now talk about some principles that are more specific in terms of our approach to student development.

The leadership of the college must develop a philosophy of discipline or a frame of reference out of which standards and procedures for administering discipline will emerge. Too often we have left this to student affairs staff and it has not been a community effort. But if it follows from the assumptions we have just considered, that this is everyone's business and ought to reflect the character of our institutions, then faculty, students, and administrative leadership must be involved in developing a common understanding out of which will emerge our behavioral standards.

All persons on the campus must have a sense of ownership regarding the institution's expectations. One of the things we have found in our situation is that we take for granted that people from year to year understand the philosophical basis and purpose of our standards. This is not the case and we must remind ourselves we cannot be too thorough in our communication and in our interpretation of behavioral standards. It is an ongoing process. Last year I spent some time in an administrative convocation, not talking about our standards of conduct nor our statement of community responsibility, but talking about their purpose. What's behind them, what are we trying to attain by the kind of statements we are making within that community responsibility document? And I was amazed at the number of students who came up to me afterward and said, "I wish this had been interpreted to me in that light earlier. It would have meant a lot more to me." So I think we have to be careful about assuming too much relative to student understanding, not about what our standards are, but the basis for

them, the philosophical principles, the premises underlying the standards.

Student discipline is most effectively administered if the institutional ethos or environmental press reflects a sense of purpose, direction, leadership, established parameters, and accountability. The principle must be demonstrated by the adults in the campus community. I happen to think one of the reasons Gordon's approach to discipline is reasonably effective is because of the strong internal discipline exercised within our faculty. The system of evaluation and the standards the faculty have set for themselves are basic to the way students look at the College. It is important for us to discipline ourselves first within the faculty and administration if we are to be effective in our discipline of students. Twice in the first month of this academic year I had to stand before the student body and admit that as an institution we had made a mistake with them and we had to retract something we did. Neither case was a major issue, but in one instance it was a policy and a fee we instituted without adequate notice over the summer. Upon reflection, we realized we were wrong in doing that and the students called it to our attention. We had to admit it and rectify our error. It cost us some money, but it was the right thing to do. On another occasion, someone said to me that I had offended some students in something I had said in a public meeting. I felt it incumbent upon me to publicly apologize to the student body for whatever I had said that was offensive to at least some students within the institution.

This sense of openness and internal discipline must be part of the college's ethos if there is going to be effective discipline at the student level. I recently attended an away game of our soccer team, and experienced there an example of what I am talking about. As we walked on to the field to take our places in the stands at this unnamed institution, their students were chanting obscene cheers directed against our team. Throughout the game they were displaying some signs that were vulgar and obscene, crude, and inappropriate. It shocked me (1) that it would occur, and (2) that no one in that institution had enough courage to say it was wrong, not to us but to the students who were involved in it. I suspect if you were to spend any time on that campus you would see the same kind of behavior and attitude reflected in many other dimensions of campus life simply because there seemed to be, at least in this instance, a lack of leadership and high standards.

We as leaders have a responsibility to set the tone. If we don't, then we do not have a solid basis for expecting students to behave in a responsible way, nor will we have an effectively administered program of student discipline.

Discipline is most effective when behavioral standards are kept to a minimum, based on sound rationale, made clear and unambiguous, explained, and understood. In our statement of community responsibilities we take the first six pages of the statement to talk about assumptions, principles, and the character of the institution. We take about a page and a half to state our standards. We spend a lot more time talking about the foundational principles of what we are attempting to do than we do about the very specific expectations. We have tried to keep to a minimum the specifics of our standards of behavior.

Disciplinary procedures should also be sufficiently flexible to be applied in an individualized fashion. This is a controversial principle and very difficult to administer. The easiest way to administer discipline is to have a statement of what your expectations are and what the penalties or sanctions are for infractions. That's the easy way out--it is an impersonal approach to discipline. But if our view of persons created with individuality and special needs means anything, we need to apply our discipline in an individualized fashion and to run the risk of all the problems of being called inconsistent. I think we need to apply our disciplinary sanctions in accord with the best interests of the individual rather than of the institution. We need to look at the circumstances of the situation, the attitude of the individuals involved, the stage of their development, and their openness to learn from the experience, and then act accordingly. Too often we have said, "This was the infraction; in times past when this has happened we have responded in this way." I know this is a difficult principle to make operational given the legal climate within which colleges operate. We run the risk of being called inconsistent and of playing favorites when we try to individualize our approach to discipline, but I think that's a rather minimal risk in light of the basic underlying principle involved.

To be most effective, discipline should be administered as close in time to the infraction as is reasonably possible. It also needs to be administered in a loving, caring, and nonjudgmental spirit. The timing of the application of sanctions is very important. It's important because people need to know they are going to be held accountable. But if the purpose of discipline is to correct behavior and to help people learn, they will learn best if the sanction is imposed as close as possible to the time of the infraction.

Discipline applied without a caring spirit often evokes one of three responses: (1) either rebellion or hostility, (2) submissive conformity, which is often very unhealthy, or (3) a legalistic self-righteous attitude. I think we want to avoid all of those. The administration of discipline often strains one's relationship to individuals and to an institution. Follow-up and efforts at reconciliation are essential aspects of the disciplinary process. Obviously, institutions that are committed to being biblical, and understand that reconciliation is the heart of the gospel, must strive for reconciliation of these relationships.

Let me give you another example which also happens to come out of our soccer experience. We had a good soccer team this year. We went to the nationals last week in Wichita Falls, Texas, and were defeated in our first two games, but we had a good season. This surprised everyone, particularly because a couple of our best players were not playing this year. They had been involved in an infraction of team expectations and the coach had said, "If you don't adhere to these standards, you can't play on this team." One of the players was an All-American last

year. The coach stuck to his guns and said, "You can't play." The team pulled together and had an unusual season without two very outstanding players. What impressed me about the coach was the relationship he had with these two players during the course of the season when they were not playing and after the discipline had been imposed. His relationship with them is stronger and closer as a result of the discipline and his follow-up in helping them to evaluate themselves and their behavior. Both fellows will be playing next year. This reflects the kind of reconciliation and relationship that ideally ought to occur when discipline has been administered. It is very difficult to do. People get defensive at times like that and relationships are broken. We need to work very hard at reconciliation when discipline has been administered.

In administering student discipline, the certainty of accountability is more important than the severity of the sanction. If we believe that corrective behavior and learning from our experience are at the heart of the disciplinary process, then the certainty of accountability is much more important than severity of sanction. Certainly, there will be cases when severe sanctions will be necessary, but it is less important for us to carry a big stick than it is to use a little stick more frequently and consistently.

Disciplinary procedures ought to reflect standards of reasonable due process. One of the things we have tried to do is to stay away from a legalistic procedural approach to the administration of student discipline. I know it is possible to get caught in a bind in this, but I am very leery about hard and fast procedures and turning our institutions into quasi courts of law. This is contrary to the nature of community we are seeking to establish as distinctively Christian institutions. The emphasis must be on fairness in the application of reasonable standards and a greater concern for students than for the institution. I don't think the best interests of the individual are in conflict with what is good for the college. Our institutions will certainly endure, and individuals are a lot more fragile than our colleges and universities. So we need to worry more about the individual than we do about the reputation of our institutions. The proper approach to individual students will always result in a strengthening of the institution.

We wouldn't have to worry about discipline if somehow we could achieve the Augustinian ideal, which is really basic to all we are saying. Augustine admonishes us "to love God and do as you please." I guess that would be the ideal behavioral standard for our kind of institutions, and if we could spend some time as communities of Christian colleges talking about what it means to love God and all the implications of that, I think the "do as you please" would take care of itself.

James P. Guenther

The Regulation of Private Education through Taxation

by James P. Guenther

James P. Guenther is a partner in the Nashville law firm of Guenther, White, and Jordan. He obtained his education at Vanderbilt University where he received his B.A. in 1955 and his J.D. in 1958. Mr. Guenther is General Counsel for the Education Commission of the Southern Baptist Convention as well as Legal Counsel for various Baptist colleges and universities. He is a member of several bar associations and other professional organizations. In addition, he is admitted to practice in many courts including the United States Supreme Court.

Early this year, AAPICU polled its members to find out why they belong to this organization. One reason common to many of the answers was the college president's need to learn to deal with government regulations. That is not surprising. As I prepared this talk, I remembered the story about the college president whose proud mother referred to him as "My son, the defendant."

In 1980, Senator Daniel Patrick Moynihan wrote a significant article in *Harper's*. In it, he surveyed the recent history of higher education and concluded by saying the colleges and universities of America have been nationalized by the United States government.

Senator Moynihan declared that "clearly the university has all but lost its institutional distinctiveness in the eyes of the state. This was the predictable development as universities became ever more dependent on the state

and ever more supportive--I believe that is the correct word--(he said)--of a powerful, activist, multi-faceted state. Dependence is the key issue."

Moynihan pointed to what he saw as a vast transformation of the universities in the United States in the 15-year period between 1957 and 1972. "Before then, the federal government had little role in their support and none whatever in their governance. Since then, all has changed...." *Time* magazine reported that in 1978 the federal government contributed 50% of MIT's budget and 40% of Princeton's. Another estimate is that in 1980, between a quarter and a half of the budgets of Columbia, Stanford, and Harvard were coming from federal funds, and at least half of their students received some federal assistance.

The originally unsolicited but very welcome aid brought with it ever more detailed rules and regulations.

Enactment of the National Defense Education Act ended years of debate over federal aid to higher education. But inclusion in that act of a loyalty oath and an affidavit for the signature of all beneficiaries was the harbinger of things to come. "For the first time, belief, as against overt action was made grounds" for government to withhold benefits.

Government pressed the universities into its service in reaction to the Russian launching of Sputnik. When President Johnson declared war on poverty, equal opportunity grants were conceived to help needy undergraduate students toward upward mobility.

The aid came to meet specific programs of the federal government. The university was a tool for the accomplishment of the national agenda, for achieving social goals.

University of Chicago sociologist Edward Shils was outraged because he saw the university becoming adjunct to government, "the solvent of social problems...the promoter of economic growth and of the individual's maximization of his life-time earnings...and the redeemer of the past deficiencies of society." Dallin Oaks worried that "higher education's heavy dependence on federal financing has put it in danger of a receivership in which its management would pass to an absentee creditor in Washington." Kingman Brewster and Derek Bok joined the chorus of presidents of independent colleges in warning of university strangulation by the purse strings of government. It was apparent to Bok that government was exerting its "influence to encourage colleges and universities to conform to a variety of public policies."

The management of higher education programs and legislation had become just another function of the government. Bill Buckley suggested just giving Yale to Connecticut.

There were other observers who were not so moved by what they perceived to be the crocodile tears of the college presidents and their pleas for regulatory relief. Moynihan accused the university community of having walked into the mess while blind from a "greed-by-consensus approach."

Judge Harry T. Edwards admits that "educators' complaints cannot be (completely) ignored because they (do) highlight some important problems faced by higher education as a result of external regulation." But citing the Sloan Commission study, he concludes that "many of the institutions surveyed viewed the monetary costs of dealing with the Federal Government as a bargain." Besides, he continues, "education cannot expect to continue to be left completely autonomous, particularly since educational institutions have contributed to social injustice." Clearly, academic abstention must give way in the minds of many jurists to the need for holding higher education accountable for its public trust.

Three models of federal regulation of colleges and universities have been advanced:

First are laws designated to affect relationships between the school and individuals.

Second are regulations attached to direct grants.

The third category of regulation involves programs of federal spending for the general educational and "training needs of society and to enrich institutions of higher education."

Much of these regulations involve the federal fisc. The monies are raised by taxation.

Private institutions of higher education have a crucial interest in federal tax policy. A few that impact your institution include the integration of the corporate and individual income taxes, the unrelated business income tax, social security and the payroll taxes, and the dependency deduction for children over age 18 attending college.

The tax policy committee of NAICU is presently considering current debate on several of these subjects plus charitable contributions for non-itemizers, valuation of donated property, deferred giving, unrelated debt-financed income, deduction for creator's contribution of artistic property, tax incentives for research and scientific education, equipment donations, tax-exempt bonds, scholarships, tuition remission, employer educational assistance, faculty housing, tuition tax credits, education savings accounts, and sale-leasebacks.

But two provisions of the Internal Revenue Code remain of paramount importance to private education. Section 501(c)(3) exempts educational institutions from the federal income tax. And Section 170 allows taxpayers to deduct from their income tax gifts which they make to educational institutions.

There is no question that these provisions are of great significance to the financial viability of private higher education. That is particularly true of the charitable deduction. However, if your school were required to file a corporate income tax return, I would assume that the deductions would exceed your earned income and your tax would be zero. But since the tax laws are devised for profit making business, I hardly know how to think about it.

And perhaps in my confusion, I have stumbled onto the point of it all. Colleges "do not create wealth and, thus, are not a part of the revenue system."

It was that simple to Cordell Hull of my congressional district in Tennessee. He said during the debate on the Revenue Act of 1913 that he saw no reason to enumerate exemptions anyway. The law was designed to tax profits, and if an outfit were not acquiring profit they would not be taxed.

But I suppose everything looked a little more simple in 1913.

Anyway, Cordell Hull knew his common law and his history. Exemptions for education, religious, and charitable institutions had been so well established by the time of the enactment of the 1862 income tax law in this country, Congress did not bother to mention them. But the Internal Revenue Commissioner, a man of Congressman Hull's sagacity, promptly issued regulations reading the common law exemptions into the law.

The legislative history of our present 501(c)(3) goes back to three years after the first federal income tax was enacted when Congress got around to adding an amendment exempting charitable, benevolent and religious associations.

There is little one can find to demonstrate the certain theory behind the congressional exemptions. But there is no doubt that the exemption followed the common law and had its philosophical roots in the English Statute of Charitable Uses.

The Statute of Charitable Uses was the first major effort at governmental regulation of charitable organizations in Great Britain. This control has been perpetuated in the United States through the principal medium of the federal tax system. So any lawyer worth half his fee seizes upon this old English stuff to explain our present 501(c)(3) exemptions.

Everyone agrees that Congress' initial enactment of an exemption for "charitable, religious or educational purposes" followed the pattern of Lord Macnaghten's enumeration, "trusts for the relief of poverty; trusts for the advancement of education; trusts for the advancement of religion." Here the U.S. statute stopped. But Macnaghten continued "and trusts *for other purposes beneficial to the community*, not falling under any of the preceding heads."

And here is where the argument begins. England interpreted its tax exemption law as being an exemption for charities, with education and religion simply being two subgroups within the class of charities. And England applied its broad common law rules of charity to interpret the whole exemption.

To this school of thought both in England and in this country, "charity" has been understood in the exemption statutes as including religion and education and practically all the other purposes. Thus, the concept of charitable purpose in all of 501(c)(3) is as broad as the idea of charity in the common law.

And basic to charitable law is the proposition that a trust may not be established which is against public policy. Therefore, no institution, educational or otherwise, can qualify as a charity if it is not serving a public policy.

This term "public policy" enjoys ancient precedent. However, it is defined, if it is defined at all, in terms of time and place. One English judge has said "It seems to me extremely dangerous to limit the powers (to make a gift) on any general notion of policy, without some definite rule of principle being shown to apply to the case...(there is a) danger of relying on general notions of public expediency or policy which vary so much from time to time. It is impossible to see the extent to which such a rule of decision may lead, and it must tend to the greatest uncertainty as to individual rights in each particular case, if Courts of justice are to decide upon nice speculations on what they imagine may be the general effect as to public policy, without some definite mischief to the public being clearly shown to apply to the case."

But the truth of the matter is that courts regularly determine what outcome to a case fits their notion of what is best for the public. Having come first to the desired result, they back up and justify it by whatever logic and precedent serves their end.

Mr. Justice Holmes said "the very considerations which judges most rarely mention, and always with an apology, are the secret root from which all law draws all the juices of life. I mean, of course, considerations of what is expedient for the community concerned. Every important principle which is developed by litigation is in fact and at bottom the result of more or less definitely understood views of public policy..."

Religious ministries have been viewed often as charitable and adjudged to be consistent with desirable public policy. But when the doctrines of unorthodox religion have come into conflict with orthodox public policy the religion has often come out the loser.

One authoritative work on trust law concludes that "in the attitude of the state toward unorthodox religions, there are several stages on the road to toleration. At first the state may attempt to compel conformity to the orthodox religion, imposing criminal penalties on those who do not conform. Next, the state may not compel conformity but may impose silence upon those who do not conform, imposing criminal penalties upon those who advocate unorthodox religions, or who otherwise attack the doctrines of the orthodox religion. Thirdly, the state may impose no criminal penalties upon the unorthodox but may hold that the devotion of property to the promotion of an unorthodox religion is illegal with the result that the disposition fails. Fourthly, it may be held that although such a disposition is not illegal it is not a disposition for charitable purposes and is not entitled to the special form of protection which is afforded to dispositions for charitable purposes. Finally, of course, the state may treat all religions alike, giving the same measure of protection to all."

Thus in England, long after Catholic heads ceased to roll the courts had moved to the point where they merely declared that trusts for the saying of masses were illegal as a superstitious use and against public policy. And, as we will see in a moment, that's about where we are on the American road to toleration.

While English jurisprudence was part of the baggage brought to America, we must remember that we jettisoned the English notions of church-state relations when we founded this nation. We must be on guard lest our law allow the state to again say, "Recant, or suffer the consequences."

But the other viewpoint in interpreting our exemption law is not nearly so tortured. This side urges that the exemption categories simply be read:

"Corporations, and any community chest, fund or foundation, organized and operated exclusively for religious, charitable, scientific, testing for public safety, literary, or educational purpose," etc., are exempt.

Congress simply said that if you are a corporation organized and operated exclusively for educational purposes, you are tax exempt. And the regulations defined education rather adequately.

For some thirty years, Congress reenacted 501(c)(3) adding new exempt groups, and IRS regulations steadfastly defined "charitable" merely as relief of poverty. That was one basis for exemption. Education was another. There were eight separate exempt categories.

But in 1950 IRS switched its interpretation of the code. Now "charitable" was defined in its expansive common law meaning. Education and religion, and all the other enumerated activities, had to be charitable to be exempt. To be charitable, the institutions must serve a public purpose and not be contrary to established public policy.

And that is why the Supreme Court said Bob Jones University could not hold an exemption. It ruled, "Racially discriminatory schools violate fundamental public policy and cannot be viewed to confer a benefit on the public."

What of the founding fathers' notion of the transcendent value of religious liberty as fundamental public policy?

And what about the First Amendment and Bob Jones' sincerely held religious beliefs which formed the foundation for the university's rule against interracial dating and marriage?

The court simply said, "The state may justify a limitation on religious liberty by showing that it is essential to accomplish an overriding governmental interest."

What is the overriding governmental interest? The court answered, "...here, the governmental interest is in denying public support to racial discrimination in education."

Tax deductibility is the equivalent to *public support*. Shades of Professor Surrey!

Harvard Law School Professor Stanley S. Surrey has gathered a considerable following to his view of income tax exclusions, exemptions and deductions.

Professor Surrey sees the ideal income tax system as a simple one. On line one is gross income. The only deductions allowed are those expenses which were necessarily incurred to earn the gross. The net, after those few deductions, is taxed.

Surrey sees all the other deductions and credits as what he calls "tax expenditures." They represent the loss of revenue to the government, and so they have been spent through the tax system to accomplish purposes as surely as if Congress had passed a funding law.

These tax expenditures are a means of accomplishing certain public policies which are seen as desirable. Home ownership is desirable so the taxpayer may deduct interest and real estate taxes. Philanthropy is to be encouraged and so the charitable deduction is allowed.

If one accepts this viewpoint, several conclusions come easily. "Both tax exemption and tax deductibility are a form of subsidy that is administered through the tax systems." And that is exactly what the Supreme Court said on May 23 in *Reagan v. Taxation with Representation.*

The day after was May 24 and the court's decision on Bob Jones University and Goldsboro Christian Schools.

As never before, the IRS is now "more than just a collector and protector of the treasury. The IRS is actually involved in regulating the activities of the organizations which claim the exemption."

The Internal Revenue Service's power of life and death over charitable groups has been a source of concern for a long time.

In 1973, Justice Blackmun said in a perceptive dissenting opinion "the program of exemption by letter ruling, therefore, is tantamount to a licensing procedure. If the Commissioner's authority were limited by a clear statutory definition of 501(c)(3)'s requirement of 'no substantial part' or by an objective definition of what is 'charitable,' there would be less concern about possible administrative abuse but where philanthropic organizations are concerned, there appears to be little to circumscribe the almost unfettered power of the Commissioner."

The Bob Jones decision raises serious questions for all the newly labeled "charities" of the country.

Bob Jones forbade interracial dating and marriage. Goldsboro Christian Schools did not admit blacks. If, in 1983, that is sufficiently contrary to public policy to cause the loss of exemption, what will be sufficient in the mind of big brother in the Orwellian year of 1984? There are a host of other federal public policies--the abolition of sex discrimination, protection of the environment, population control, national defense.

The problem with the decision is that it establishes in the law the proposition that all charities--religious and educational bodies--"if they are to avoid being taxed, must lock step themselves to a thing called 'federal public policy.' " The lawyer who made the argument on behalf of Bob Jones University to the Supreme Court said that this is "precisely the principle upon which all dictatorships of the 20th century have insisted: the coordination of all life and activity with the aims of the state."

Has the entire non-profit sector become nationalized to serve the public purposes of the state?

As Senator Moynihan warned, there is a very real problem in this country that private educational institutions, and now the entire non-profit sector, are seen as tools for the accomplishment, not of their private purposes, but of the current purpose of the state.

Government has seen it as a trade off--government gives the private sector the money if they will be adjunct to government and perform the desired function. But the Bob Jones' decision and other recent Supreme Court cases now go a step further. No longer does the private institution have the choice of marching down to the funding station and enlisting in exchange for the bonus. Now government is saying that being tax exempt is the trade-off. We have been bought by the exemption. All private tax exempt institutions are automatically conscripted to achieve the public purpose. If they don't geehaw with public policy, they lose their exemption.

It is far too early to assess the significance of this decision, but the time may come when the trustees of private colleges and universities will face a choice: They can choose to be true to themselves and render back to Caesar his tax exemption, or they can keep the tax exemption by marching to the beat of a drummer whose cadence is the public policy of the day. Tax exemption may become a mess of pottage for which we will not sell our birthright.

Our Baptist institutions do not exist to parrot public policy, but to proclaim and witness and minister to a world of people with needs and hurts. Our institutions do not exist to serve the shifting ideas of what has been called "Piety along the Potomac," but to serve the eternal truths of a higher kingdom.

We have great respect for the prophets of old who shook their fingers in the faces of kings and confronted governments with God's displeasure with their public policies.

The First Amendment is having a hard time. A month after the Bob Jones case, the court approved a Minnesota law allowing state taxpayers, in computing their state income tax, to deduct tuition expenses for elementary and secondary schools. *Time* magazine says this is the green light to Congress to enact tuition tax credits for all of education.

So the court in these cases saw the First Amendment sword and shield used. Minnesota citizens swung the First Amendment sword in an attempt to sever governmental underpinning from religious schools, but the blade was not sharp enough to prevent tuition tax credits from being allowed for parents of parochial school students in Minnesota.

Bob Jones University swung the other side of the First Amendment blade at the Internal Revenue Service and the blade was too dull to permit Bob Jones to exercise religious freedom in the face of an overriding governmental interest.

Where does government go from here in its regulation of private education through taxation?

For the time being, lawyers for non-profit groups will try to contain the damage.

There is language in the Bob Jones case which will be cited to distinguish this decision from the cases to come.

"We are bound to approach these questions with full awareness that determinations of public benefit and public policy are sensitive matters with serious implications for the institutions affected; a declaration that a given institution is not 'charitable' should be made only where there can be *no doubt* that the activity involved is contrary to a *fundamental* public policy." A *no doubt* test sounds very strict. *Fundamental* public policy is not just run-of-the-mill public policy. It is a form of art developed during decades of litigation over the equal protection clause of the Fourteenth Amendment.

"Racial discrimination in education violates deeply and widely accepted views of elementary justice."

Racial discrimination is at least currently a greater sin than other forms of discrimination. Courts are fond of saying we fought a civil war over this form of discrimination.

The rest of the non-profit community of charities will try to contain this case to education by pointing out the unique position held by education as the battlefield on which the evils of racial discrimination in the whole society has been fought.

Finally, three observations. Some observers are predicting this case will be the high-water mark of government intrusion in private higher education. Their prediction is based on the assumption of President Reagan's reelection and the effect he may have during four more years on the makeup of the court.

Secondly, if the Supreme Court rules against Grove City College our hip waders will be inadequate. Using student financial aid as a handle, government will open doors in our colleges heretofore protected by the "private" sign.

Finally, Goldsboro Christian Schools, the companion to Bob Jones University, has recanted and is admitting blacks. Its academic doors now swing to the tune of public policy.

Earl J. McGrath

Relating Faith and Learning

by Earl J. McGrath

Earl J. McGrath, currently Chairman of the Board of Advisors, Western International University, Phoenix, Arizona, has served higher education in many capacities for over fifty years. He is well known for his service as United States Commissioner of Education (1949-53), as President and Chancellor of the University of Kansas, and as Chancellor of Eisenhower College. Dr. McGrath is the author of several books, and numerous monographs and articles on education, liberal arts colleges, value-oriented education, college teaching, and administration. He has received an astonishing number of awards and recognitions including honorary degrees from over fifty colleges and universities.

When I was studying English years ago, the instructor admonished us never to open a talk on a negative note. This morning, I'm going to deliberately violate that injunction. It is essential to do this to set the stage for some positive proposals calculated to inspire policies and actions which, if taken by the church-related institutions, can not only enhance their feelings of satisfaction in their services but can, at the same time, have a very positive influence on our society as a whole. Hence, I ask you for a moment to review with me the conditions of American life in the large and in the enterprise of higher education in particular.

There is no need to dwell on the grossest and most perverted aspects of human conduct such as murder, rape, and child and wife abuse. These heinous acts, reported in the press every day, automatically arouse feelings of sympathy and outrage among civilized people. They affect the lives of thousands and excite fear among millions not directly affected. More erosive of the general quality of life, however, are attitudes and actions involving the mass of citizens who are not criminals, but whose behavior reflects a complex of values which lead not to increased well-being for our people at large, but rather to frustration, invidiousness, and greed for material, putatively life-enriching possessions. They also reflect a shocking lack of concern even among the putatively well educated for the basic needs of millions of our citizens. These include lack of food, a decent place to live, and even among the material well-to-do the fulfilling human associations without which life is at best mere existence. These economic, social and political maladjustments are basically the forces which motivate socially destructive nonconformity to the standards of acceptable conduct in our free democratic society which for two centuries has attracted the admiration of people throughout the world. The adverse developments in our society, to which I have been able on this occasion merely to advert, serve to focus attention on the one feature of American higher education on which I wish to dwell. My compulsion to do this springs from the conviction that restoring the treatment of values to a central position in education is the single most effective means available to us to restore order and a more equitable distribution of the basic satisfactions of life among our people. Fifty years of studying American higher education and its counterpart in a variety of other societies has strengthened the conviction that the independent liberal arts colleges and especially those with a vital commitment to spiritual principles are the institutions best equipped by conviction and practice to accomplish the reforms needed in our private and public lives.

William B. Martin, in his *College of Character*, after speaking of the contemporary social disorder and the present inadequacy of our higher education in dealing with it remarks, "Noteworthy is the prospect that liberal arts colleges, particularly those with a church affiliation, are best positioned to begin a job that is always best begun 'at home'; that is, they are capable of attacking the ethical crisis on their own campuses as a way not only of setting their own houses in order but of gaining experience and getting ready to contribute to the infinitely bigger task of dealing with the ethical crisis in the nation at large."

To accomplish this imperative mission, however, these institutions will have to reexamine their historical evolution and reappraise the changes that have occurred especially in recent decades. First, a note about the history of these institutions. With few exceptions, the colleges founded from 1636 to the latter half of the 19th century were established and supported by church bodies. In Harvard's first century, half of its graduates entered the ministry. Even as late as the end of World War II, about fifty percent of students were enrolled in privately supported institutions of which many were intimately related to, supported by, and attended

by a church constituency. Today that percentage has fallen to about one in five. Since the public institutions accommodating the millions of other youth are prohibited by the constitution from offering religious instruction, not only their instruction but also the whole institutional ambience has been secularized. Whether this effort by the founding fathers to free the individual from rigid forms of indoctrination in spiritual dogmas has been accompanied by other narrowings of the scope of intellectual activity is worthy of critical examination. That some basic human experiences and interpretations of life have been excluded from advanced education in western society cannot be disputed. In our country, fortunately, the privately supported institution has been largely protected from interference from public authorities and other self-constituted secular bodies.

Unhappily it is not only individuals and organizations outside the church-related institutions which have caused them either to sever their close ties to their founding ecclesiastical bodies or to attenuate this relationship to a point of meaninglessness. Many have gradually succumbed to the widespread appeal of what Maslow refers to as a "positivistic, objectivistic, associationistic, value-free model." The secularist philosophy of the enlightenment period with its emphasis on the objective analysis of reality and the exclusive efficacy of reason in the understanding of the world and of man, and its conviction that this intellectual methodology would lead to the infinite improvement of the quality of life for all, has been misleading. As Maslow and indeed others even in scientific fields contend, this philosophy which excludes from higher education matters related to an understanding of life--the values by which all human beings consciously or unconsciously direct their lives--has distorted the purposes of education.

It is noteworthy that in the late 19th century, when Chicago and Johns Hopkins Universities were established, and later throughout the American university system, the center of gravity shifted from the teaching of undergraduates to research and the training of practitioners in the use of the armamentarium of scholarship. It is a very significant historical fact that neither William Rainey Harper nor Daniel Coit Gilman, the celebrated founding presidents at Chicago and Johns Hopkins, wanted to include an undergraduate unit in their plan for a new center of higher learning. Recognition of the value of our traditional commitment to broad, humanistic liberal education among early supporters of these institutions prevented the development in both of single purpose graduate institutions dedicated to research and the training of its prospective practitioners. It is a question now whether, in view of the ubiquitous later dominance of the graduate divisions over undergraduate faculties, their objectives, and their curriculum, it might not have been better if the view of Harper and Gilman had prevailed, and the independent undergraduate colleges had been left to provide the broad, liberal, humanely oriented purposes for which they were founded.

The evolution of American higher education, however, proceeded not along the lines of the British college with its holistic conception of the education of the whole person. It adopted the practices of the German university. Slowly but inexorably the philosophy and practices of the latter eventually even infused our colleges of liberal arts and science. In the effort to achieve status in the intellectual community, many undergraduate institutions shifted the emphasis from general learning as preparation for living to specialized training for advancing knowledge in increasingly narrow branches of learning.

The intellectual methodology employed in empiricistic investigation gained a commanding position in the academy. Let us not depreciate the benefits which have flowed from the work of scholars in the scientific disciplines. In medicine, engineering, transportation, communication, and other fields of knowledge, scientific learning has incalculably improved the quality of American life. It is, however, highly doubtful whether the unquestioning application of this intellectual methodology to other phenomena of reality, notably in the social sciences concerned with the understanding of human thought and behavior, as well as in philosophy and literature, has been equally productive. On the contrary, the adoption of an objectivistic epistemology even in scholarship and teaching in the humanistic disciplines has unquestionably obscured the understanding of whole areas of life, indeed, considered them unworthy of investigation.

A recent publication of Benjamin C. Fisher entitled *The Challenge of Secularism to Christian Higher Education* sets forth in detail the restrictive influence of this dogmatic doctrine. As Fisher says, the result of the dominance of this school of thought in the learning community has been particularly confining in modern man's efforts to come to some understanding of the meaning of existence without which the individual life becomes self-centered and aimless and the social enterprise becomes chaotic and unmanageable. In this connection, it may be observed that the large social problems with which our elected representatives at all political levels seem powerless to deal persist not because the learning community has not produced the knowledge needed to solve these problems. Their effective resolution is delayed or permanently shelved because of a failure to come to some agreement on the values involved.

The most damaging influence of what Robert Hutchins termed *Scientism* has been the dogma that values must be excluded from genuine intellectual activities because they can distort the findings and interpretations of those who search for the "truth." Under this influence matters of opinion expressed by the great minds of the ages from Plato to William James, concepts not derived from and supported by the hard facts of sensory experience, must be excluded from serious discussions of the ends of education. Observing this increasing dominance of a lopsided intellectual methodology, one of the leading biological scientists of recent years, Rene Dubos, declares that mankind's perplexity today results in large part from the rejection of traditional value systems and the failure of the learning community to create well-conceived alternatives to the many vacuous countercultures being proposed. The following statement presents his argument

that it is imperative to reverse this disintegrative process if western culture is to survive:

One must be deaf and blind not to recognize that rich human values have come from belonging to a given nation and that these values have given particular national flavors to the Joie De Vivre.

Both the religious and the national sense have become much weaker during the second half of the twentieth century and they have not yet been replaced by equivalent spiritual forces. Modern society is undergoing progressive disintegration; it has hardly begun to reform itself, still less to search for a really new form. The counter-cultures are readily defined by what they reject--the consumer society, colonialism in all its forms, economic and military nationalism--but none has yet formulated a positive doctrine that could serve as a new cohesive social force. They have failed in this task because, despite their brave claims, their proponents have not found a way to introduce new enriching experiences into their own lives...but there cannot be any true integration without a system of values accepted by the majority of the social group and generating a collective Joie De Vivre. *The disarray and disenchantment which plague our times show that physical comfort, abundance of goods, and control of disease are not sufficient to bring about either individual happiness or harmonious social relationships.*

In a chapter in another of his publications, under the heading "Visions and Disenchantments," this perceptive, philosophically-oriented scientist deals again with the limitations imposed on present-day thinking in the intellectual community by the restrictive use of empiricist methodology. Treating here the dream of early scientists that all human problems would eventually be solved by science and technology, and observing the exclusion of purpose by these same visionaries, Dubos remarks that:

Whatever its philosophical validity, this pragmatic attitude has obviously been immensely fruitful in the study of inanimate nature, but it may be less well-suited to the study of living forms and is certainly insufficient when human problems are under consideration. Man is a goal-seeking creature, and purpose is an essential factor in his activities whenever he thinks about the future.

The tendency to eliminate purpose and to concentrate instead on the description of mechanisms and the search for causes has progressively extended beyond the field of experimental science--where it had been adopted for pragmatic reasons--into other areas for which it was not originally intended, in particular the human condition.

Although there is an embryonic movement, even among scientists in leading universities, to reexamine their responsibility for introducing value considerations into their subject matter, and especially the limitations of their epistemological presuppositions, and raising value questions in their teaching, the church-related institutions are best equipped to advance this movement so critical in the restoration of meaning and cohesiveness in our society.

This fateful service of the church-related institutions, however, they can hope to perform *only* if they unapologetically and determinedly infuse the entire institutional life with the spiritual values which inspired their creation. The large, but inane, question of whether values should be considered in a sound, cognitively oriented education can be dismissed with the following quotation from the work of Max Lerner, one of America's recognized intellectuals:

At times a debate has raged about whether education should be concerned with values. It is an idiot debate in that form, on a hopelessly archaic question. As well ask whether religion should be concerned with the problem of Godhead. Every actor in the educational drama--teacher, student, family, administrator, media, peer group--is up to its neck in values. Like it or not, education is values drenched. The real question is how well--with what skill and meaning, with what responsibility and restraint--it performs its function as value carrier...

If values are, as I see them, questions we put to life, and therefore meanings we strive for, then they go beyond factual or scientific knowledge, beyond reasoning power, beyond skills and masteries, which have been regarded as the heart of education but which don't disclose their full import unless they are directed to the shaping and service of values. A life without values is an empty life, a life with unformed or distorted values is a warped one. Education is not meant to lead to empty or warped lives but to lives as full as we can make them. Hence, the fiery certainty of values in education.

How the church-related institution achieves this dominant goal of making values derived from faith a part of the educational experience is of prime importance. Some fair-minded critics of the substance and the methodology of learning exhibited in earlier time and in some religiously-oriented institutions today believe that an unexamined dogmatism may distort both the purposes and the substance of education. These critics see an essential difference between the unquestioning absorption of predigested doctrine, on the one hand, and the nurturing of the traits of the inquiring mind, of critical examination, of the processes and valid reasoning in the exploration of the foundations of faith, on the other. They accept as a basic principle of learning the ancient admonition of Socrates that the unexamined life is not worth living. Those grounded in the theory of learning, however, know that the doctrines of the Christian faith can be subjected to the same searching intellectual treatment as other presuppositions concerning the origin and nature of truth. In fact, only through an analytical comparison of the presuppositions and methods of such contrasting interpretations of reality as those evidenced in positivism and religious belief can the validity of the latter be demonstrated. The longing for meaning so clearly exhibited among our people today will be satisfied neither by a shifting relativistic interpretation of nature and of man, and the personal and social instability which accompany it, nor by the restrictive explications of an unexamined theology.

The institution with a religious orientation has the advantage of being able to infuse its instructional program with a value system which has been based for two millennia on a body of moral and ethical principles. Like other idealistic systems, they have not been without faults and weaknesses, but for

generations these concepts properly utilized have been authenticated through pragmatic implementation in the lives of human beings and in the larger society: the Judeo-Christian body of doctrine provides a basis for making the private and public value choices which may determine the survival of civilization as we know it. Without such a guiding body of doctrine, understood and accepted by a majority of the members of a democratic society, it will be impossible to sustain order and advance the general good. The enduring values which form the cement needed to hold a society together will be missing. And as J. Bronowski, the perceptive observer of the human situation in the west has observed, "The ascent of man will go on. But do not assume that it will go on carried by Western civilization as we know it. We are being weighed in the balance at this moment. If we give up, the next step will be taken--but not by us. We have not been given any guarantee that Assyria and Egypt and Rome were not given."

The major responsibility for making values not only an essential element to be studied in formal education but also functional in the life of the individual and of society needs also to be considered. A growing company, especially those in the younger age groups who search for meaning in life, will not be satisfied with highly abstract, airy discussions of theological doctrine, nor with the remote expositions of subject matter specialists. People today earnestly desire help from the members of the academy in understanding and practically coming to grips with the issues and problems of their time. Although broad areas of research need to be sustained and invigorated to extend the boundaries of knowledge, the human lot could be immeasurably enhanced if what is already known were in the possession of citizens generally. More importantly, the influence of learning could be exponentially raised if the moral issues involved in its varied uses were simultaneously explored by teachers.

The pragmatic solution to the problem of reintroducing the consideration of values into the enterprise of higher education as a whole cannot be achieved by requiring students to pursue a course or two in the department of religion and philosophy. This instruction which assists the student in understanding the exegetical results of biblical scholarship or viewing the historical development of the Christian influence has its values. The urgent need in today's disordered world, however, is a sustained effort to accustom students to use the body of Judeo-Christian precepts and articles of faith in their own attempts to understand the consuming issues and problems which now, if left unresolved, threaten to erode the foundation of civilization, and as some celebrated scientists have recently asserted, will destroy all forms of life on this planet.

If it is agreed, then, that values constitute an essential element in the higher education of youth, I believe it follows that related instruction should be made an integral part of all fields into which the intellectual enterprise is now divided. Let me be concrete. When the teacher of economics, political science, or sociology deals with the principles of the subject of the distribution of wealth in the abstract, he ought to raise questions of social policy related to the facts of unemployment, hunger, health, and race. In a genuinely religiously-oriented institution, he ought to bring the relevant expressions of Christian doctrine to bear on the theorerical substance of his subject. To do this, he need not make dogmatic thought-repressive statements regarding the solution of the problem at hand. His responsibility, however, ought to extend beyond the mere recitation of facts and theories embraced by his subject matter to a discussion of the questions of human consequences and alternative courses of social action suggested by a consideration of the values involved. The integration of the subject matter in the various disciplines into which the substance of learning is now splintered and the related considerations of social, ethical, and spiritual values, though difficult in view of what Theodore Rozak terms the domination of the philosophy of objective consciousness, can be done. But the likelihood that institutions with a secular reductionistic commitment will do it is not reassuring. Hence the responsibility and the opportunity rest in the hands of the church-related colleges.

Indeed, those concerned with the survival and the well-being of a church-related college, with its ability to attract a loyal constituency of students and potential donors, can risk departing from the dominant secular philosophy and practice. In resolving their doubts and anxieties, they ought to be encouraged by concrete evidence produced by qualified observers of the attitudes of citizens toward religion. Today, there appears to be a desire among the citizenry for the stability in life which stems from the acceptance of a set of common principles for the guidance of human conduct. Anyone considering the peculiar functions of the church-related institution in today's uncertain world should study a recent report published under the title, *The Connecticut Mutual Report on American Values in the 80's*. In reviewing the religious foundations of our culture, this report quotes De Tocqueville, a French observer in the 1830's, to the effect that:

America is still the place where the Christian religion has kept the greatest real power over man's souls... the religious atmosphere of the country was the first thing that struck me on my arrival in the United States. The longer I stayed in the country, the more conscious I became of the important political consequences resulting from this novel situation.

The Connecticut Mutual Report suggests that there is evidence today of a revival of "this novel situation" that has never been completely obliterated by secular forces. The findings of this current research, done by a company of thoroughly qualified scholars, permit them to make an observation acutely relevant to any consideration of the purposes and functions of the church-related institution. They assert that the objective evidence reveals a large pool of Americans of all ages who can be considered "latently religious," and therefore "susceptible to a call to faith." Their conclusion supports the contention that "the increasing impact of religion on our social and political institutions may be at the beginning of a trend that could change the face of America." This inference also flows from the respondents' opinions with regard to an abiding belief in the efficacy

of our type of government. Those who attest to their continuing faith in our system, and the political and social ideals which undergird it, are preponderantly those who consider themselves religious. One other finding in the report should reinforce the convictions and elevate the morale of those who have committed their lives to a religiously-oriented institution. The study reveals a growing awareness of and concern among Americans with the moral aspects of public issues and leadership. The findings, reported in *Religion in America* published only a few weeks ago by the Princeton Religion Research Center headed by George Gallup, Jr., ought to encourage those involved in the church-related colleges. After an extensive survey among Americans, the author of this report states that, "there would appear to be in our nation today a spiritual quest of fast-growing proportions. Apprehensive Americans--concerned about the disorder in society, their children drifting off, the threat of nuclear annihilation--seek somehow to relate the human condition to the divine. People in all walks of life are hungry for depth and meaning in their lives...evidence of the new spiritual quest in America today is seen in the proportion of adults of all faiths and in all walks of life who are earnestly becoming involved in religious education programs." These findings, as well as the commentaries of other thoughtful observers of the American scene, support the contention that the church-related college, if it has the will to do so, can play a telling role, in Whitehead's words, in restoring order and reverence to the life of the individual and to society.

My conviction that there is a latent demand for the type of college experience provided by the genuinely religiously-oriented institution has been strengthened by the findings in a study I have just completed of fifteen colleges which, unlike many other liberal arts colleges, are not in financial trouble. To be sure, they all need continuing financial support and a steady enrollment, but at present they are not reducing admission standards, running large deficits, losing students or faculty members. I picked these colleges because I already knew a good deal about their internal conditions. In fact, I have been for many years a trustee at two of them and a consultant at others. My purpose was to discover how their policies, practices, and programs differed from their sister institutions of roughly the same type, many of which were losing students and running deficits of increasing proportions.

The report which went several weeks ago to the supporting foundation is too long to review on this occasion, but there is one finding which is peculiarly relevant to our present discussion. Although in the selection of the fifteen no special attention was given to their relationship to any church constituency, it turned out that all but two or three are closely church-related, as for example, William Jewell, Northwestern College, St. Olaf, Mississippi College, Birmingham Southern, St. Michael's, Oklahoma Christian, and Calvin. Among the findings were scores on the *Institutional Functioning Inventory* scales. On all eleven scales the average standing of these institutions was superior to the national averages of several hundred comparable institutions compiled by the educational testing service at Princeton. The morale of trustees, administrators, faculty, and students was typically high; they had identifiable, cohesive constituencies, without abandoning their traditional purposes; they were innovative in their educational practices; and they were committed to excellence in undergraduate teaching.

The item of closest relevance to our present discussion, however, was evidence of their spiritual commitments and their religious orientation in classes and in the entire institutional ambience, both of which were basic in their founding purposes and their philosophy and practice through the years. It is especially significant that several of these colleges had for short periods allowed the church relationship to wane with the result that their enrollments, as well as support from the church constituency, fell considerably. A reaffirmation of their religious commitments in a matter of several years restored financial well-being and steady enrollments. The restoration of confidence, high morale, and bright visions of the future as well as general institutional well-being at such colleges as St. Michael's in Vermont and Birmingham Southern in Alabama, the former a Catholic and the latter a Methodist institution, have been arresting. The creative and restorative influence at these two institutions of presidents Henry and Berte has, of course, been of critical significance in inspiring this surging enhancement of all aspects of institutional life, but the renewed religious commitments at both places and their active part in arousing the interest and support of a religious constituency have been of crucial influence. The religious orientation, of course, has not been the sole factor in the restoration of institutional health and vitality. I do wish to affirm the conviction that those institutions which, especially during the tumultuous days of the past two decades, abandoned or attenuated their church relationship and adopted more secularized philosophy and practice may wish to reexamine their presuppositions that their attractiveness to a more diversified constituency would, ipso facto, enhance their well-being. It should be added parenthetically that, contrary to the distorted or misinformed views of dogmatic secularists, the religious influence need not be accompanied by a suppression of academic freedom or a limitation of the teacher's or student's practice of examining conflicting points of view with respect to philosophic interpretation of the nature of the world and the human beings who inhabit it. Indeed, the restrictions imposed on intellectual adventuresomeness and the exploration of new realms of thought by a rigid reductionism have, as the late advocate of extrasensory perception claimed, match those imposed by the pre-enlightenment thinkers.

In conclusion, let me say, therefore, that those who have committed their lives and their professional efforts to the preservation and enhancement of a church-related educational enterprise have reason to believe that they are engaged in a work which will preserve some of the traditional benefits with which religiously-oriented liberal arts institutions have so abundantly infused our democratic humane society, and which, with whatever its inadequacies, still remains worthy of our admiration and moral support. It is my studied con-

viction that the great majority of the institutions which firmly sustain or restore their religious orientation will, contrary to the opinions of some cassandras or avid secularists, not only survive: the financial support they will continue to need will be forthcoming not so much as a result of direct appeal for money to balance the budget, but rather by appeals to those seeking to attain stability and serenity in their lives through a commitment to the humane values which for centuries have been the enduring substance of religiously-oriented liberal education.

Robert H. Mounce

The President's Role in Church-College Relations

by Robert H. Mounce

Robert H. Mounce was appointed President of Whitworth College, Spokane, Washington, in 1981. Prior to that, he was Dean of the College of Arts and Humanities at Western Kentucky University at Bowling Green. Dr. Mounce has received degrees from the University of Washington, Fuller Theological Seminary, and the University of Aberdeen, Scotland. In addition, he did post-doctoral studies (NYU) in archaeology in Israel. He is not only a respected educator, but a nationally-known Biblical scholar and the author of nine books as well.

In simplest terms, the role of the college or university president is to preside, that is, to occupy the chair of authority and to exercise control over the affairs of the organization. Presidents, in turn, are responsible to their board for the full range of activity connected with the life of the campus. For the Christian college this includes establishing and nurturing mutually helpful relationships with supporting churches.

So far so good. Most problems yield rather readily to simple solutions as long as the discussion is kept sufficiently abstract. My task today is not only to clarify the interconnection between the mission of the church and the mission of the Christian college (hereafter simply called college), but to lay out some helpful suggestions as to how the president can strengthen this relationship.

One caveat has to be registered at the outset: there is no normative model for church-college relations. Colleges come in all shapes and sizes. Some are founded and maintained by a religious order. Others are affiliated more loosely with a denomination. Still others have a constituency which reaches across all denominational lines. The admission policies of some colleges allow only confessing Christians to enroll. Other schools open their doors to believer and unbeliever alike.

Not only do colleges differ in their relationship to churches and students, but presidents, as well, come in a variety of configurations. Some spend the majority of their energy in development while others concentrate on internal affairs. Some are participatory in their style while others would like to move as close to the benevolent-dictator model as political pressure will allow. Most do quite well in representing the college to various constituencies but are less than secure when called upon to pose the $64,000 (or more) question to a prospective donor.

Then there is always the question of time and place in history. Church-college relations are strategically impacted by such considerations as the size of the endowment or the need for a capital funds drive. The life of an institution is a continuum running through historical periods quite different from one another and therefore calling for different approaches to arrive at the same basic goal.

Against the background that there is no single answer to the question of a president's role in college-church relations, let me approach the subject by first revealing my own concept of the nature and purpose of a Christian college. This, in turn, will lead to a relatively clear model for an effective relationship between the academy and the congregation. In the later part of my presentation I will lay out a number of specific things we are doing at the school where I preside to carry out in a practical way our understanding of this relationship.

During the past year my college has given considerable attention to the subject of mission. Several committees have reviewed existing statements in our catalog and other published sources. The faculty has discussed a wide range of crucial issues and developed a rather lengthy statement. Using this as background, the professional writers in development reduced it to a length appropriate for publication and restated it in language more acceptable to the reading public. Then

in one final gesture aimed at effective communication, we compressed it into a single sentence. "The purpose of Whitworth College is to glorify God by providing a quality education from a Christian perspective for world-wide service."

It is certainly not the best of all mission statements, but it does focus on what we believe to be the essential ingredients of a Christian college. Without spending undue time emphasizing that which you already know, let me say a word or two about each part of this one-sentence statement of purpose. We are a college that stands within the Reformed tradition. Therefore it comes as no surprise that we see our "chief end" (to borrow the language of the Westminster Catechism) as glorifying God. How we intend to do that in our academic corner of the world is first of all to provide a quality education. Paul's admonition is "Whatever you do, work at it with all your heart, as working for the Lord, not for men" (Col. 3:23). There is no question but that whole-hearted commitment of that sort will result in quality.

The central, most distinguishing characteristic of a genuinely Christian college is its theistic perspective. Conclusions are determined by basic assumptions. The secular approach to learning assumes that God (if there is one) is uninvolved in the world we study. For Him to enter in any way into our field of knowledge would skew the data and make conclusions less firm. But the Christian college insists that "God was in Christ, reconciling the world to himself" (2 Cor. 5:19). And that makes a difference! And beyond that, God responds to believing prayer and what might have been is not and what wouldn't have been takes place. The presence of God in history changes the way we look at all reality.

From the standpoint of the second great commandment ("Love thy neighbor as thyself") the purpose of Christian higher education is to serve the needs of the entire world. Buckminster Fuller highlighted for us the concept of a "global village" and ABC's graphic depiction of the results of a nuclear holocaust reminded us that there are no longer places to hide. As followers of Christ we are, by proclamation and example, to take his redemptive work to the far reaches of our world.

It is time to ask, "How does the mission of the Christian college relate to the mission of the church?" I believe that the two missions are one and the same. "Go and make disciples of all nations" (Matt. 28:19) applies to all believers everywhere. The implications of this charge are clear as they relate to the worshipping community. Thus money is allocated, missionaries are sent, literature is produced, and prayers are offered that all people may hear of God's love for them in and through Jesus Christ. But this same mission applies to the college as well for we do not sever our relationship with God's purpose in history when we enter the doors of the academy. The purpose of the college is not simply to help young people understand their cultural heritage, develop their imagination, and accumulate the skills of effective communication. Learning is not for learning's sake alone. It is designed for something far more important. For the Christian that "something far more important" is God's desire that all men everywhere be confronted with the challenge of his love. The Christian college exists to help young people think Christianity as they go about their chosen professions and thus apply their energies to the world-wide mission of the church.

It follows from this, I believe, that the president's role in establishing effective college-church relations is helping both college and church to understand that they share the same mission. While podium and pulpit have distinct roles to play, they both are expressions of the same underlying purpose. When this relationship is clear, then one is in a position to see any number of ways in which church and college are able to strengthen one another in the common task of making Christ known.

In the time that remains I want to sketch out some of the many ways Whitworth is currently working in harmony with its supporting constituency. I am sure you will be able to add from your experience many additional ways to work toward the same goal.

The institution I serve is one of approximately 70 colleges and universities connected with the Presbyterian Church (U.S.A.). It was founded in 1883 as an academy and became a four year college in 1890. Historically it has maintained close ties with the Presbyterian church. Currently it has over 60 graduates in theological seminaries preparing for some form of ministry. By and large it receives its major support, both financially and in terms of students, from what I would call the evangelical Presbyterian churches on the West Coast. When I became president three years ago next month, I made it a matter of highest priority to meet the people and the pastors of these churches. In the first year I spoke at each of the presbyteries that make up the Synod of Alaska-Northwest and preached 84 times in churches in the west. Although the pace has now slackened, I continue to preach on at least three Sundays every month.

Each year I make an official report to the synod. In 1981 Whitworth College entered into a covenant relationship with the synod. This formal agreement states that while each body is autonomous there exists between us a relationship of mutual dependence. It states the many ways in which each body is able to support and encourage the other. From a legal standpoint the synod executive and his counterpart in the presbytery are ex officio members of the board. All board members are ratified by the synod (although failure to ratify would not alter the standing of a board member chosen by the college). I view it as part of my responsibility to maintain an open and effective relationship with the church. I personally acknowledge all gifts channeled through the synod.

In addition to maintaining a close personal relationship to the church, I have as my goal the development of as many ties as possible between the college and the churches. One of the first administrative positions I filled after becoming president was that of director of church relations. This post had been vacant for several years. The director of church relations is in constant contact with churches arranging for speaking engagements, choir tours, dramatic

presentations, special music, placement of interns, etc. Of major significance is the Whitworth Institute of Ministry which brings to the campus each summer for one week several nationally known speakers and a host of pastors and spouses looking for refreshment and relaxation. Last year's slate included Lloyd Ogilvie of the Hollywood Presbyterian church and Paul Minear, retired from Yale University. Last year we added a one week session for youth workers. Faculty take part in workshops and a number of personal friendships develop.

Sometimes the use of faculty is too successful. One of our finest history teachers went last year to La Jolla to offer a week's course on Christ and Culture. It was so well received that this person will, as of next fall, be a full time staff member of that church. I would have to call this a *major* contribution to the church!

The exchange between college and church runs both ways. With some regularity ministers and others from local (and sometimes not so local) congregations share in classroom experiences as well as in worship services. This constant interchange reminds us all of the close and mutually helpful association between classroom and congregation.

In summary, I would say that the role of the president in college-church relations is to lead both college and church into a deeper understanding of the central fact that they share the same essential mission and to find as many ways as possible to give visible and practical expression to this relationship.

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